

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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(For Terms, see page 11.)

Selections.

Let each hour, each moment, find thee
Doing still the task assigned thee.

Caroline A. Mason.

If you employ your money in doing good you put it out to the very best interest.

It is much easier going out of our way when we are in it, than getting into it when we are out of it.

For God has marked each sorrowing day
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all His children suffer here.

—William Cullen Bryant.

It is in vain for us to expect, and impudent for us to ask God's forgiveness of ourselves, if we refuse to exercise a forgiving temper toward others.—Hoadley.

CHRISTIANITY requires two things from every man who believes in it; first, to acquire property by just and righteous means, and, second, to look not only on his own things, but also on the things of others.—Henry Van Dyke.

WHEN we are in the right, and another is in the wrong, is the time of times for us to show our Christ-likeness. It requires no saintliness to be loving toward those who are lovely. But when the spirit of Christian love must be all on one side, then it is for us to show how much there is of that spirit in us.—S. S. Times.

WHEN Christ calls to many in their bondage to come to him to be made free, they would bargain with Christ that they should enjoy freedom from crosses, and troubles, and sufferings, which, because Christ doth not free his followers from, they had rather have their freedoms from sufferings in their bondage, than sufferings with spiritual freedom.

Editorial Notes.

—We have been favored with the Thirty-eighth Annual Catalogue of Heidelberg College, Tiffin, Ohio. Typographically it is a fine specimen of the art, and as to arrangement and contents we think it excels all previous ones sent out by this institution. Its Faculty looks quite formidable as to numbers and all the chairs are filled with men well qualified as educators. In the Collegiate Department there are 101 students: Seniors, 25, Juniors, 16, Sophomores, 23, Freshmen, 27; in the Academic Department, 126 students: Senior class, 23, Middle class, 23, Junior class, 29, Normal class, 43, Irregular, 8; in the Conservatory of Music, 64. The Theological Seminary has 9 students: Seniors, 4, Juniors, 5. With its fine and commodious new College building and its strengthened Faculty, this worthy institution bids fair to take its place among the first institutions of the land. Its future is bright. It should receive the full patronage it deserves from the section of the Church in which it is located.

—We spent last Sunday (6th) with Rev. J. G. Dengler and his good people. In the morning communion services were held at Sellersville. A large number were present. In the afternoon regular services were held at Bridgetown, a short distance from Sellersville. We preached at both places, and enjoyed greatly in being with these earnest and devoted people. It is the first time we had visited Sellersville since the pastorate of the sainted Father, Peter S. Fisher. What a difference between then and now! We could hardly believe we were in the same section of country. Towns have sprung up here and there along the railroad. And very wisely has Pastor Dengler been on the alert to occupy the ground and plant new churches and organizations in these new towns. Already he has built a handsome new church at Perkasio, a town of much thrift and business, and organized a congregation that exhibits life and activity, having in successful operation a Sunday-school of considerable size. There is also in course of erection a church at Sonderton, another thriving railroad town, which will be dedicated in the near future. Pastor Dengler is to be congratulated upon his success in thus planting a Reformed church there, since two other denominations made the effort and failed. No doubt, with the church once built, a congregation of

active members will soon be organized. It is true, we as a Church have been wrong and acting against our own interests in clinging to our country points and failing to occupy the towns and villages that spring up along the railroads. We wait till there seems to be an opening, and when ready to step in, find others more aggressive there already. We enjoyed spending this beautiful Sabbath with these people, and as well, the sight of the country now being decked all over with living green and the breathing of the fresh healthful air, which is not to be had in the crowded city.

—Another anniversary of the Theological Seminary at Lancaster, Pa., has been held and a graduating class of eight young men has been sent forth to enter the ranks of the Gospel ministry. To say that these young men go forth well trained and equipped is but to attest anew to the faithfulness of their instructors. The examinations in the presence of the Board of Visitors of this class, and in fact of the other two classes were highly satisfactory, doing full credit to both faculty and students. It is more and more apparent that the faculty should be speedily strengthened by additional professors. This will be to the advantage of the students and to the relief of the now overtasked professors. It is therefore to be hoped that the endowment schemes now being prosecuted, will speedily be completed, and at the coming meetings of the Synods, one if not two of the incumbents, for the new chairs be chosen. The anniversary exercises on Thursday evening were exceedingly interesting. The music rendered by a number of select voices under the conductorship of Mr. Walter Bausman, was of a high order and added greatly to the interest of the evening. The essays by the members of the class were all well written and presented in a manner to assure all present, that the speakers will proclaim in no uncertain tones the will of God concerning men. The next Senior class will number seventeen.

—The commencement exercises of the Theological Seminary at Tiffin, O., were of special interest this year. Many of the ministers of that section of the Church were present, owing to the special meeting of the Ohio Synod, which met on the following day, 2d inst. The course during the year was much interrupted, owing to the disability of the late Dr. Good. His place, however, was for a time filled by Rev. Dr. Hibshman and latterly, by Rev. Dr. Swander. This institution is to be

congratulated upon the Synod's strengthening its teaching force by creating another chair and filling it at once, and also upon having its course extended to three years. It is confidently expected that with the opening of the next term a new era will dawn upon it. It has done noble service in the past for the Church and no doubt will do more and better in the future.

—Emperor Frederick, of Germany, still hovers between life and death. From the dispatches received we hardly know how and when his end will come, for it must be apparent to every one that come it must, sooner or later. Seldom, however, has there been known such a heroism as this royal sufferer has exhibited; and, as the *Independent* says,

"History does not disclose sadder circumstances connected with the reign of any monarch the world has seen than those that distinguish these short and hopeless days of the new Emperor. He came to the throne with no shouts of 'The king is dead; long live the king!' Had one exclaimed, it would have been to wail and say, 'The king is dead; the king is dying, too!' And he it was who, until within the year, had been the apparent embodiment of health and strength, and who had represented the German people for a quarter of a century, the typical German and the ideal warrior. Now he is praying for release from pain. He has not had one well moment of power. He has not spoken a word to his people. His voice has not been heard by his family. He is an uncrowned king and a powerless Emperor. But, propped by pillows, he has toiled at imperial business, and when not under the hands of his physicians, he has whispered his instructions to the ministers of State. He cannot hold out much longer. He rallies only to sink lower than each previous relapse left him. The physical tenacity, the grit, the body must soon give way. It is a sad picture, that of the courageous man yielding to the inevitable results of disease."

—There is much truth in the little paragraph we find in the *Arkansas Methodist*, and no church is without just such members as are plainly described in it.

"One brother reported that he was taking more papers than he could read, but upon investigation we found that he was taking no Church paper. He claims to be a Methodist, his wife is a Methodist, and they want their children to be, but they are too poor to take a religious paper, but fully able to take six secular ones with a daily thrown in that never fails to thrust at morality and uphold crime. Is not that a fine type of piety? How long would it take the Church to convert the world with an army composed of such soldiers? How can such people expect their children to be religious? Our preachers should be diligent to put the paper in all such homes. They really need it."

Poetry.

ALLELUIA, DULCE CARMEN.

Alleluia, song of sweetness,
Voice of endless joy and love!
Alleluia, voice of gladness,
To the happy choirs above.

This the melody of triumph,
Which to chant they never cease,
They the everlasting dwellers
In God's happy home of peace.

Alleluia, holy Salem,
Thou dost sing, and still rejoice,
Alleluia, of thy dwellers
Is the never-ending voice.

Alleluia, we the banished
Mingle with the tear and groan.
As we sit in exile lonely,
By the streams of Babylon.

Alleluia, we deserve not,
Such a note of heavenly song;
Oft the conscious guilt within us
Checks and silences our tongue.

Yet the time, the time is coming,
When, in brighter, calmer clime,
We shall turn with wistful longing
To the ended songs of time.

Then to Father, Son, and Spirit,
Mingle we the prayer and praise,
The great feast above beholding,
Through the everlasting days.

Alleluia, Alleluia!
Thus to Thee we joyful sing,
Alleluia, Alleluia!
To our blessed God and King.
—From the Latin.

Communications.

For Reformed Church Messenger.

METAPHYSICAL HEALING.

BY REV. G. A. SCHWEDES.

If this part of the nineteenth century be called a period of unexceptional fraud and deception—not to speak of the unparalleled progress in the right direction—the evolution of hoaxes must have reached a fitting consummation in the latest medical and religious panacea, named by some mind-cure, by others (especially its adherents) Christian science or the art of metaphysical healing. As a cure-all and know-all it has set up its erroneous principles over against sound philosophy, orthodox allopathy and the Christian religion. While in its practical application the quasi system has fashioned a creed peculiarly its own for the enlightenment of the world, and proposes utterly to eradicate our present form of materia medica. Its range therefore seems to be unlimited in all the depths of physical and spiritual teaching, attempting to subvert the grand systems of those two professions, without which the human race would perhaps naturally lapse into infidelity and the gross legerdemain of semi-barbarism.

As a science it claims to have discovered, and now to have at command, the balm so vainly sought after by the ancients, by which life can be indefinitely prolonged; the Mephistophelian elixir that will bestow eternal youth and beauty upon suffering humanity, if only a sufficient amount of faith and volition can be exercised by the subject.

Then, as soon as its influence shall have pervaded every rank and condition of men, become universal, this world will be transformed into a utopian paradise, sans pain and disease, sans hunger and want, sans decay and old age, sans sin and death; a state of perfect happiness with only pleasures elysian. This ultimate good has not yet been reached by any, even the foremost in the profession; they all eat and drink, grow old and die. But such results they are looking for after the world shall once have been brought into proper harmony with itself.

To say that phrenopathy, or mind-cure, is the popular craze of to-day even among those whom we consider the most cultured of our large cities, is probably the most fitting encomium that could be rendered. Boston, the home of many things good and bad, seems to be its centre, from where it has gone out and taken hold of New York, Washington, and other large cities, extending even into the far West. Men and especially women, with some religion and no spirituality, are adopting it very zealously to keep abreast of the present advancement, and follow in its course with no more conscience than they do the latest fashion-plate. The elite by thousands lead the van, taking to it as a matter of course, as a duck takes to water. As the speculations connected with post-mortem probation, faith-cure, spiritualism and cheap operas, it must have its day and will then, we hope, perish. But the mischief it has done, the wholesale unbelief it has engendered in myriads of professing church members, has assumed such proportions, as to alarm the observant conservatism of both materia medica and Christianity.

Mrs. Eddy, of the Massachusetts Metaphysical School, claims to have founded this Christian science, stating that by special inspiration and the experience of a recovery, which none of all the "opathies" could have effected, she was led to its discovery. In her work on the subject she says, "All sensation is mind, and mind is God. . . God is supreme, is principle, not person. . . Man is the idea of God, therefore mind can never be in man." "Man and mortal body are the illusions of human belief. Food neither strengthens nor weakens the body." Miss E. Sheldon, of Washington, writes in her pamphlet on directions for health on a metaphysical basis, touching some practical ideas: "Cultivate cheerful thought. Stop hanging pictures of gloom in the mind's gallery." Her logic on religious things runs thus, "Ye are the temples of the living God. But seek ye first the kingdom of God, and all these things shall be added unto you. The kingdom of God is within you." Miss M. Robbins, of Watkins, N. Y., expresses the following: "Health will come in proportion as we govern our thoughts through resolution. In following

the higher line of thought we can but recognize our oneness with the Father. . . Evil, sin and disease are the masks and costumes we wear, from which we are trying to free ourselves. They do not exist in the domain of nature, but have been introduced by wrong living and false teaching. . . Truth is substantive and real; error is shadow and nothingness." We quote from Mrs. Diaz, a prominent healer, "Revelation reveals ourselves, and after all our searching what can we do but carry our own highest to infinity and call that God. . . The law of perfection is imbedded in men, sin notwithstanding. We have wandered from our home; to regain our birth-right we must 'arise and go to our Father,' must make it real to our uplifted thought that we are one with our Source. . . The mission of Jesus was not to make known what was possible for him to do, but what is possible for humanity to be and to do. Even greater things are to be accomplished by his believers." Dr. Evans, perhaps the most soberly-minded of them all, attempts to establish a middle course between metaphysical and medical healing; he does not abandon drugs altogether, but regards them "means of grace." He says, "In the human soul reside all the healing virtues found in medical plants and minerals," hence by a "voluntary and intelligent use of faith and imagination we can effect a cure of disease. . . A pain if not thought is not felt. To bring a disease into the realm of unconsciousness is to make it unreal, to cure it."

These quotations, which could be greatly multiplied, will suffice to illustrate the bearing and treacherous errors of this new scheme of mind-cure. Let us briefly inquire into some of its principles.

1. From a medical standpoint it must be conceded that wonderful cures have been effected; which fact is, however, not at all surprising. On the same principle, with different treatment, cures have been known to take place equally as remarkable. There are certain mental disorders, such as hysteria, hypochondria, etc., upon which medicinal agencies have but little effect, and must be treated according to a psychological process. Mormon priests are said to practice healing by the laying on of hands. Faith-cure has baffled the medical profession with numerous successful treatments. The shrines of Palestine and different parts of Europe are filled with the crutches and other tokens and pledges of thousands restored to health. But like removing warts, bunions and other abnormal growths with "words" or the touch of corpses, there is a vestige of barbarism in it all. The Indians, Hindoos, Japanese and Chinese have each their system of jugglery and legerdemain and horrible medicines, with which they meet with success in curing patients, depending mainly on the impressions they are thus able to make. The medical profes-

sion regards this subject of sufficient importance to demand careful study, and investigations are being made into the real and hypothetical secrets of the science.

2. As regards philosophy there is so much false statement, such a medley of error that even a superficial examination into details is impossible. Yet, underlying this false system is the truth, which was known to the ancients and orientals, that mind and matter exert a constant influence upon each other. Neither physiology nor psychology have been able to determine the mysterious process of this interaction; but certain it is that immaterial thought acts upon the tissues of brain-matter, that these communicate with the nerve-centres and send their influence throughout the body, resulting in outward growth and activity. And, vice versa, we get a principle that underlies much of our psychological teaching; but we cannot explain the agency of sound upon the ear, of light and color upon the eye, of liquid upon the tongue; how with electric rapidity the faintest action is carried to the brain, how the chasm is crossed by which physical force is conveyed into the mind, transforming material energy into thought and perception. In a healthy body this incessant influence is not felt or appreciated; but let disarrangement of any organ take place and the fact is at once telegraphed from the smallest nerve-fibrils to the mind. Hunger, tooth-ache, rheumatism, inform us that we have a stomach, molars, joints. Fear and melancholy retard nutrition, impair the heart and set all the nerves and muscles in *qui vive*.

Nor has mind-cure disclosed to us the fact that a soldier in the excitement of battle does not feel the sword-gash or bullet-wound; but only after the fray is over and the mind is again quieted pain makes its presence felt. An extraordinary instance is given in the case of Mrs. L—, of New York city, who was sick at the point of death because she believed that she had swallowed her plate of teeth. The symptoms grew more serious and alarming until a few days afterwards the plate was found, which perhaps a rat had carried into the fire-place; when she again speedily recovered. It might seem natural that by force of will and resolution, pain, disease (perhaps even death) should be kept in abeyance. The power of mind over matter is a fact; but a science, that will carry the idea beyond its legitimate sphere, beyond common-sense, is both foolish and false. Dr. Evans has attempted to formulate a "theoretical and practical system of phrenopathy or mental cure on the basis of the idealistic philosophy of Berkely, Fichte, Schelling and Hegel." Even with such a stupendous—for a mush-room growth—his system is thickly checkered with error, though it might charitably be called a kind of "materialistic idealism." But to com-

pare it with the profound thinking of Schelling and Fichte is like the comparison of the muddy mill-creek with the majestic Niagara, or the music of a street-organ with the soul-stirring orchestral performance of Bach's "Magnificat."

3. From the standpoint of Christian theology and orthodox faith the ideas disseminated by metaphysical healers are sheer nonsense; yet of so plausible and treacherous a nature, that the unguarded unexpectedly find themselves in the meshes of infidelity. Think of the evil of such theories as the denial of evil, sin and Satan; belief in an unpersonal God, the oneness of creature and Creator; that Jesus was the grandest of men because he proved what men can become by the power of uplifting thought. It seems impossible that such wicked and perverse foolishness should find acceptance in this enlightened age; but the unbiased inquirer would be shocked by the multitude of duped unbelievers. What is it all, but a terrible mixture of Christian principles with heathen belief, and a distortion of both? In support of many ideas quotations are drawn indiscriminately from the classic writers of Greek and Roman mythology, the Vedas and the Bible. The principle enunciated that we must enter into the divine life, into the great omnipresent mind; that we must be one with the spiritual self within us, and absorb by thought and will "the wealth of goodness in our lives," is but a meaningless application of the old Brahmic doctrine of the world-soul; the belief that "entrance into Nirvana" vouchsafed to the faithful the supreme conduct of life and unconscious unity with the three-fold divinity Trimurti. Almost every strange and false idea can thus be traced back to some heathen superstition, and it does seem as if the idolatrous sphinx of old had been resurrected from her ashes to destroy the noble faith of pure Christianity.

Perhaps the idealism of Emerson has contributed no little energy and material to the metaphysical science of to-day. On the subject of immortal "ideas," he tells us that "in their beautiful and majestic presence we feel that our outward being is a dream and a shade," which is all very poetic, if not incorrect; but the following is apt to lead to error: "And no man touches these divine natures without becoming in some degree himself divine. Like a new soul they renew the body." Such writings may have encouraged much thought on the deep things of spiritual life; but, as interpreted by this class of authors, have at the same time caused more skepticism than all the harrangues of the once eloquent Ingersoll.

Thus we have a system composed of the motley truths and errors of the old world, cemented with false modern notions, and whitewashed with liberal Christian principles, called Christian science. It is, perhaps, but another vain attempt to

remove evil from the world and bring humanity nearer to God without the Saviour. But denial of sin does not destroy it. By resolution no one can attain to goodness, nor find the Creator by searching within. Scheme after scheme has been sampled to revolutionize society, and raise fallen man to his original plane and dignity of existence. It is all in vain. The thing cannot be done by the loftiest human agencies combined. But, blessed truth, the great chasm caused by sin has been made of non-effect by the eternal plan of salvation; the gulf is bridged by the Cross of Christ. We have a Mediator who restores us into favor with God, and makes us at-one with him through the sacrificial power of the atonement. Volition, resolution and the highest thinking of a human being cannot accomplish this mediation. The stream cannot rise higher or be sweeter than its fountain; nor can sinfulness ever of itself attain to spiritual perfection. The marvel of marvels is performed by faith in the Saviour. Christian men and women should more faithfully cling to him, and not be so easily deluded by teachers, who propose to impart the most profound instruction in meaningless inventions. "He that endureth to the end shall be saved."

For Reformed Church Messenger.

WHY JOIN CHURCH?

Although many people seem unable to answer this question, to one, who has made the subject a long-life study, almost innumerable answers crowd themselves into the mind. Each one of these answers seems to struggle for first rank, as the most important. We cannot give each one a hearing now, and so we will give permission to one, perhaps not so frequently heard as some others, to engage our attention.

There is an order of human life under the influence of sin, spoken of in God's word as "the kingdom of this world." All become citizens of this kingdom by their natural birth. This is evident from our easy conformity to sin. For are we not naturally prone to sin? We need not "watch and pray," that we may do wrong. That goes of itself. The final outcome of life in this kingdom, is clear from the experience of ages and the declaration of God. Sorrow and grief do their dreadful work here and when sin gets full power and in death draws the veil upon life here, it is but to hide the tortures which it inflicts eternally, not only upon the individual, but also upon the whole order of life in which he lives. The kingdom of this world is going to its destruction. This its most eminent citizens testify to, by their earnest efforts to save it. They make codes of morals, enact laws, institute religions, form societies for mutual protection and aid, but all to little or no purpose. While here and there one is temporally helped, the great tide rolls on bear-

ing natural humanity to its awful doom.

Into this doomed kingdom came the Son of God, born in human flesh. Preparing the way for his introduction to the world, John the Baptist said, "Repent, for the kingdom of heaven is at hand." And when Jesus appeared he taught the people of this kingdom, being very particular that they should understand that this, his kingdom, was *not* of this world; but that it was the kingdom of God, or of heaven.

Here is introduced an order of life from heaven, in which sin has no power. Which can, therefore, never be overthrown, neither by any corrupting influence from within, nor by any forces from without. The perfection of this kingdom of heaven, and its immunity from the power and consequences of sin are shown in the life of the God-man, who successfully defended himself against the power of the kingdom of this world, and against the element which makes the kingdom of this world its own destruction.

The eternal Son of God, a purely spiritual Being became historical in human flesh. In his human body, the second Adam, he included in himself an historical order of life on this earth. This order of life, the kingdom of heaven, was to quicken all who repented of their life in and love of the kingdom of this world. In this way the kingdom of heaven became an institution in the history of mankind, known as the Christian Church. the kingdom of heaven in history is manifested in the church, a body, just as the eternal Son of God in history is manifested in Jesus of Nazareth.

Now we come to the answer of our question, "Why join Church?" Since all have passed under sin and are born into the kingdom of this world, which goes to destruction, our escape from the fate of the kingdom of this world, is to separate from it, and to be born of water and the Spirit, into the kingdom of heaven, which remains forever. By being so born from above we become members of the church, the church against which the gates of hell shall not prevail.

But is, what is now known as the Christian church, the Christian church, the kingdom of heaven? First, what does history testify as to the continuity of the church founded on Pentecost, with the church of to-day? And second, how can you account for the presence to-day, the powerful presence, of an institution in essence opposed to the natural desires and tastes of man? An institution which alone wields an influence by which barbarous nations become civilized, and by which man's "inhumanity to man, which has made countless thousands mourn," has so largely given way? An institution which has quickened humanity, so that within the time of its existence less than one third of the world's duration, the world has

made greater progress for good than during the two thirds previous. Yea, verily, it is an easy matter for any honest mind to-day to identify the Church, the kingdom of God on Earth. But this kingdom of God is, and has been, sadly under clouds of imperfection. Certainly. Look at its surroundings, the powers of the kingdom of this world. Take good heed. The kingdom of this world seized the incarnate Son of God, and he is to-day a stumbling-block, because he was nailed to a cross. But just then, when spit upon, fainting under the cross, stained with blood, when in apparent defeat he was laid in the grave, he attained his perfection in his triumphant resurrection. The disciples could not see it, but we can see it now, that during his life when he suffered, he gave signs that he would eventually conquer. So now, let every one take heed, that the very existence of the Church to-day, and her ever increasing hold on humanity, are signs that the kingdom of heaven will eventually conquer. That its citizens will enjoy the victory of eternal life. But is the kingdom of heaven on earth limited by the Church? Was the Son of God on earth limited by the person of him in whose person "dwelleth all the fullness of the God-head bodily?"

Our safety then is in citizenship in the kingdom of heaven on earth, the Church of Christ, a net, let down from eternity, which is being extended around the globe, and is being drawn through the seas of sin, nearer and nearer the everlasting shores. Blessed is he who allows himself to be enclosed by it, for when the kingdom of this world passes away he shall have an abiding city, even the New Jerusalem, the city of God. J. H. P.

Columbia, Pa.

For Reformed Church Messenger.

TRANSMISSION OF KNOWLEDGE.

In the first man Adam, we have the progenitor of the human race, and a person to whom a long lease of life was granted, he, having by the providence of God, been permitted to see centuries pass with all the connecting vicissitudes usually belonging to such periods. All the years of his life, as given in Gen. 5: 5, were nine hundred and thirty-five, and he died.

We pass from Adam to Methuselah, and in him we have the oldest one of all the Old Testament characters. He was born in the year of the world 688, or near on to 250 years before Adam died. The span allotted to his earthly career reached down to the year of the flood, and he died in the year of that great event, one of the greatest history ever recorded, at the very advanced age of 969 years.

From Methuselah we pass on to Shem, one of the sons of Noah. He was born about 100 years before the flood, in the year 1558, or 2443

years before the birth of Christ. He was saved with the rest of the family of Noah in the ark, and lived after the flood 500 years, and died 1844 years before Christ.

The next one we desire to mention after Shem is Abraham, the father of the faithful, with whom God established a covenant, and in his seed a peculiar people should come to be. Abraham was born, before Christ, about 50 years before Shem died. He died at the age of 175 years, in the year of the world 2182.

In these four persons—Adam, Methuselah, Shem, and Abraham—we have four links of a historical chain, stretching over 2200 centuries, more than one half, as to time, of the world's history before the Advent of the Redeemer. Besides, we observe how divine wisdom has opened up a channel of communication and transmission of such knowledge as was necessary to further the existing interests of the world, both of a temporal and spiritual character. We observe further, how God so ordained that Methuselah should be born and live 250 years before Adam's death.

In him we have not alone a venerable patriarch, but one of the world's great historians, and the oldest one of them all. His career extending to the year of the flood, makes it possible for him to transmit all needed information on to the time of that great event. We behold the whys and the wherefores of his long life. He having lived with Adam and conversed with him for 250 years, can be called one of his pupils, and from "him he learned and treasured in the store-house of memory the wonderful history of the creation, the entrance of sin, the expulsion from Paradise, the defection of Cain, and, in fact, all the other interesting events of the world's history." Thus we have an open channel of communication from Adam, the first man, on to the flood which occurred in the year of the world 1656, or 2348 years before the birth of Christ.

One hundred years before the flood Shem was born. For a whole century he had the venerable patriarch for his teacher, with full leisure to learn all the history of the past. Shem having survived the flood 500 years could reach with the right hand out towards Methuselah for the record of the past and bring the same down to his own time, and no one was better qualified than Shem to give a simple statement of how God brought into fulfillment the predicted flood, after having given a wicked world 120 years time for reflection. He could also state in simple style how God preserved unto himself a people in the family of Noah. These and many more things found their channel of transmission in Shem.

Abraham was born about 50 years before Shem died. Here again we find ample time for Shem to become the teacher of Abraham, not as children are taught the letters by a teacher in the school-room, but as a wise and experienced person

would teach in the way of communication an equally wise and experienced one, or in a traditional way, if that is possible.

In God's providence, we have in the lives of five persons such a vast amount of history, reaching from the creation across the flood, down through the life of Abraham and to the time when God made selection of his chosen people, and made them the depositories of the early history of the world, by whom the record was most sacredly preserved.

"Thus Methuselah stood, before the flood, God's Great Historic Ledger, reaching one hand back to Adam, receiving the record from him, and with the other forward, and handing it down to Shem. Then Shem, living upon both sides of the flood, reaches back and takes the record from old Methuselah and hands it down to faithful Abraham, who teaches it to his children."

God, who in various methods told
His mind and will to saints of old,
Sent His own Son with truth and grace
To teach us in these latter days.

D. C. T.

For Reformed Church Messenger.

A QUESTION.

How many who are members of the Reformed Church are engaged in the liquor traffic? General Synod adopted a resolution "with respect to the evils of intemperance," and called on "Synods, Classes, and Churches to unite with them in zealous and persistent Christian efforts looking towards its speedy extermination." This action has been reiterated by the district Synods. Are any efforts put forth for its realization? Judgment must begin at the house of God. Can the church afford to allow any of her members to be engaged in the liquor traffic? How much good can any minister do by preaching temperance so long as one of his members is in this business of making drunkards? What is the impression on those outside of the church? A daily paper recently had this sentence: "A saloon keeper, a church member and a choir singer united in the person of one man, is a conglomeration to make Satan grin."

It is useless for the Church to fight against the saloon and drunkenness so long as the Church allows her members to be engaged in the traffic. No! Christian men must get out out of a business that is run simply for dollars and cents, and damning men's souls. They must do like the Ephesian converts who gave up their practice in magic and burned their boxes, to the value of 50,000 pieces of silver. For their business was inconsistent with the requirements of the Gospel. The same method is pursued in heathen lands at the present time. A heathen must give up his heathenism when he becomes a Christian. If he is a maker of idols he must give up his business. And shall the Church at home be less exacting?

It is the duty of a Christian to

labor for the elevation of mankind, for the upbuilding and extension of Christ's kingdom on the earth. Is the saloon or the bar-room one of the agencies to accomplish this? There is no alliance between the Church and the saloon. The one is the agent of God for the salvation of men: the other is the agent of the Devil for the destruction of men. It is, therefore, a spectacle to make angels weep and devils smile to see a man professing to serve God one day out of seven, and serving the Devil six days out of seven. "Ye can not serve God and Mammon."

It is easy to pass resolutions on the evils of intemperance. It does not require a great deal of courage "to view with profound regret and sorrow the great evil of intemperance, and especially its sad and deadly fruit-crimes, poverty, and temporal and eternal death." But it is different when you must rebuke those who are engaged in the liquor traffic. As long as there are saloons there will be drunkenness. Something more is needed than simply to pass resolutions. Let ministers be faithful in doing their duty in this respect. It will be a reproach to the Church as long as she allows any of her members to be engaged in the liquor traffic. In the business of making drunkards, as long as she does not raise her voice in protest against those who sign a petition for license, who rent their property for the liquor business, or who in any way whatever encourage the traffic.

Brethren, we are in the world but we must not be of the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." It will not do to be seemingly with the workers of iniquity. "For what fellowship have righteousness and iniquity? Or what communion hath light with darkness?" We must take our stand firmly. We must not allow the principles of the world to govern us. We must be governed by the genius of Christianity and its principles, where no specific command is given. The liquor traffic is a foe of Christianity, and it is the duty of Christians to fight it with all their might and power. JAMES S. FREEMAN.

Correspondence.

For Reformed Church Messenger.

"HYMNS OF THE FAITH."

Recent years have witnessed many attempts to produce a book of Christian hymns and tunes satisfying to the devotional needs of worshipping congregations. In such efforts most if not all of the denominations have from time to time been engaged. Individuals have entered into rivalry with each other, and so publication houses also, to provide the most popular and profitable, if not the best and most needed, book of this kind. Hence the large number and variety of Sunday-school and church hymns in use throughout

the country. The multiplication of however, that has attended these undertakings. Many new hymns, some of them ranking among the best known to our language, have been published. Long-tried and familiar tunes, adapted to particular hymns have been carefully selected for them. And many noble and pleasing musical compositions entirely new, have been produced to convey the fullest expression of the sentiment of others.

Whatever may be said, accordingly, of the vast amount of worthless rubbish in both the so-called hymns and music of these numerous publications, it remains true nevertheless, that they contain, besides, the material, some more of it, others less,—out of which a superior book can be constructed. Such a conviction must have been at least one of the causes, it may be assumed, that led the General Synod at its last meeting, to appoint a committee to prepare a new hymnal for the Reformed Church. Of the several books used in our congregations it is well known, none is entirely satisfactory. In one, the selection and arrangement of whose hymns has been made with wise and discriminating judgment, the number of selections is thought to be too small. In another, many religious poems are found which numerous members of our church cannot, consistently with their devotional culture, employ in public worship. And in a third, many hymns displaced by better new ones on the same topic, and others entirely unsuited to the services of the sanctuary, are found, thus making the use of it objectionable. And whilst this is urged against the hymns, the music provided for them is said in some cases to be too difficult, and in others, not in keeping with the spirit of reverent praise. At all events, with the vast number of hymns and tunes at hand from which to compile a new book, much improvement over those hitherto used, can be made.

But it has been a surprise and great regret to many, to learn from the committee's announcement that in the "improvements" contemplated by them the important and characteristic features of the old books can not be conserved. There was a time when the Reformed Church insisted with commendable pride upon the importance of giving to her members that which they needed, rather than that which simply gratified their desires. What is the purpose of making the collection of hymns and tunes "large?" Are whims and fancies to be gratified even though it must be at the expense of the devotional advancement of our congregations? The arrangement of the hymns for the several Lord's Days and festivals of the Church Year, an order which has been eminently satisfactory in its educational influence upon individuals and congregations, is to be abandoned, simply, it seems, because no other denomination has as yet followed our arrangement. Our

books has not been the only result, congregations are to be asked to take a step backward from a position which has been reached not without effort, and which has been most helpful to them in their devotions. But notwithstanding the cordial "word" of remonstrance, addressed by one of our most learned and honored fathers to the committee, only to elicit from one of its members, a reply which to say the least seems rudely harsh, notwithstanding that remonstrance with which not a few are in fullest sympathy, it appears to be a foregone conclusion that the distinctive features which ought to be found in a Reformed Church Hymnal, must be omitted.

And since this is so it has become a question with many whether there is a really a necessity for making the proposed compilation. If it were not for the fear of touching the committee at another sensitive place (as evidently both the brethren did who were so venturesome as to address them through the columns of THE MESSENGER), we should like to suggest to them that since the appearance of "*Hymns of the Faith*" such necessity may reasonably be doubted. If the committee's announcement is not misunderstood, the book with the above title anticipates that which they propose to offer. The work is the result of the united labors of a trio of editors, constituting a rare contribution of eminent hymns, logical and musical talent. They made an exhaustive examination of the material above referred to, and a careful reading of the hymns and music selected by them, and observations of the order in which they have arranged them, justifies the remark that one of the foremost places among modern hymnals belongs to the book they have compiled. Other recent books have larger collections of hymns and greater variety of tunes, but none could be more readily introduced, nor with less violence to devotional associations be used in our congregations. It contains a fair proportion of the good hymns and familiar tunes from our own books, and has the ancient hymns and psalms arranged for chanting or antiphonal reading. The introduction states that "the order of topical arrangement is determined by the Apostles' Creed, which has suggested the title of the book, and has determined also the proportion of its various parts. The selection of hymns has been determined throughout by the needs of public worship. There is no tune in it which cannot be sung by a congregation. And, with a few exceptions, the tunes appear more than once, in every case printed for one hymn, and when used for another reprinted entire." The book is not published by the authority of any particular denomination, but states on its title page that it is intended for the use of Christian congregations. It comes from the press of Houghton, Mifflin & Co., which of itself is sufficient guaranty as to the

attractiveness and convenience of form in which it appears.

If the features which, in the judgment of many ought to distinguish a book peculiarly our own, can not be introduced into the proposed new hymnal, it is no disparagement at all either of the talents and ability, or the opportunities and devotion of the committee to do the work assigned them, to express the opinion that they will not be able to offer a book that will be more satisfactory to the Church, or better adapted to her needs than "*Hymns of the Faith*." In these days, when everybody is speaking of Church union, might not this cause be helped along by omitting the publication of a new book, and adopting instead an undenominational one which, to all intents and purposes, is practically the same? It is a matter of much labor and of great expense to make even a similar book, and one may well question whether to announce to the Church the Synodical Committee who edited and print the name of our publication-house on the title-page, is anything like an equivalent for such labor and expense. And beside this, it is difficult to see what gain there could be in the publication of the proposed hymnal, since the other book has appeared.

W., V. D. M.

For Reformed Church Messenger.

SKETCHES OF GERMAN HOME AND CHURCH LIFE.

BY REV. GEORGE MERLE ZACHARIAS.

St. Mary's Church, Stargard—Pomeranian Art and its vicissitudes—The Reformed Church in Stargard—The Stone Cross by the wayside.

Stargard's largest church is an immense old Frau, but not fat; in fact, it is lean and tall; from what cause I do not know, as the Stargardians live well. St. Mary's, for this is its English name, dates from the period of the Hanseatic League, of which Stargard was a member. It is one of the better examples of that peculiar form of architecture which is found along the North and East Seas, and is designated Baltic-Gothic. This order of architecture is massive and sternly dignified, but lacks intrinsic beauty. It is cold and bleak, like the climate, and material from which it originates. As the boulders are the only stones found in the sandy plains of North Germany, bricks have been for centuries the chief building material. In order the more fully to protect these against the disintegrating effects of the raw, moist climate, a peculiar form of enamel-glazing was added, which has given them an icy cast, in summer cooling, in winter freezing, in its effect. This glazing is sometimes brown, in other instances black or green, in color, and makes the Frauenbild even more apropos. A tracery of enamelled tiles frequently follows the outline of the intersection of the church's side walls and roof, and elongated, closed arches, with glaz-

ed finials of foliated designs, decorate the peaked wall fact of the choir (chancel-recess); these two peculiarities lend a certain picturesque effect to the otherwise stiff exterior of a Baltic-Gothic church, and with extremely high naves and narrow, slender windows, form the characteristics of Baltic-Gothic architecture.

The nave in St. Mary's church is a masterpiece of masonry, rising to the unusual height of 103 feet; and, with its airy effect, leads the eye and draws the mind upward to the skies. The side aisle extends around the entire church, through the arching and pillars of which, I like to peep into the nave and altar space, which latter thus forms a little church within a greater, a parallel to "*Ecclesiola in Ecclesia*."

As Pomerania early embraced the Reformation, St. Mary's, with the other churches in Stargard, passed into Lutheran possession, and remained such until 1817, when it became Evangelic, *i. e.*, the union of the Lutheran and Reformed Confessions. The interiors of such churches are often strange contradictions; and, it must be admitted, the changes which followed the Reformation, in many sections, were of a most anomalous kind. Paintings, representing the Legends of the Saints, were removed; and in their stead immense portraits of Ecclesiastics, called Superintendents, were hung on the walls, or dabbled from the pillars in the nave and side aisles; this seems especially characteristic of the Seventeenth century, which fairly bristled with bald Rationalism. The heroes of the controversies were generally made superintendents, and their immortal labors rewarded by their portraits being hung on white-washed walls, and thus, a holy Ikon, to the memory of a saint recently canonized in the Rationalistic Calendar, bore evidence to the merits of one who denied his Master's Divinity. It is most curious to notice the absolute harmony which prevails between the Creed and the Faces, the latter being neither Fra Angelica nor Melancthonian in type. The worthies sit or stand with a book in their hands, which can scarcely be the Bible, as they regarded the Gospels as interpolated, and the Prophecies as mythical. The cultus and doctrine of the period were in direct contradiction to the principles of the Reformation; and a degeneracy in the arts and piety, largely resultant from the influence of the Renaissance, swept over the Protestant and the Roman Catholic Church. In the Roman church the taste was even more depraved, being entirely controlled by the Jesuits. For, as the portraits of the clergy became the customary decoration of the Protestant churches in this period, so the most dilletantic, conscious-looking Jesuitical saints formed the gew-gaw adornment of the Roman Catholic churches and chapels.

It is a strange chapter in church

history, which indeed should remain unpagged, although to form the true historical development, must be written. That for which the Reformers had so nobly struggled, was thus misappropriated; and a natural iconoclasm was superseded by a century, which said, that the faces of an ecclesiastical literati formed a better church picture gallery than the legends of the saints. But this baneful period is past: and both the rationalistic literati and the Jesuitical dilletanti have yielded to a better form of church taste. St. Mary's church in Stargard, in this respect, cannot be compared to the monstrosities seen in the Hamburg churches; but still it is not entirely innocent of these charges, which were the cultus sins of the century.

Already before the Revocation of the Edict of Nantes, a Reformed congregation had gathered in Stargard; for in 1681 the "Great Elector" of Brandenburg granted the use of the old Augustinian Cloister church to the same. This venerable structure, which dated from the year 1267 A.D., was restored by the Elector Frederick in 1720; who rededicated and regranted it to the use of the Reformed Palatinate congregation, with the following inscription: "*Ob restauratam sumtibus regis Basilicam Statori munificentissimo, Friderico Seculi Salomoni gratis. Suspiria, vota xxvi October fudit ecclesia reformata.*"

As the electoral family were Reformed, a minister was stationed wherever the court or its officials resided; and as the Pomeranians were Lutherans, this minister was called a court preacher in order to distinguish him from the provincial clergy: from that time to this the Reformed pastor has been called "Hofprediger."

The interesting old Augustinian Cloister church, in which the Reformed continued to worship, survived the voyages of the French occupation of Prussia in 1806, and only recently, after its six hundredth birthday, was demolished. A pious female member of this congregation has given a sum sufficiently large to build a handsome gothic church, to which the efforts of the energetic Pastor Schaaphaus are now directed. The history of this little Reformed Family (church) is full of unique interest, and its checkered fortune sounds more like romance than reality: for, from the beginning, it has been assailed by Lutheran Zealots and was pelted with Lutheran stones. Owing to the uninterrupted friendship of the Hohenzollern dynasty, it has survived, and its pastors still receive their salary largely from the Prussian State church, in the bosom of which the scattered Reformed congregations in the various Prussian provinces have a special consistorial rath.

After the old Augustinian church in Stargard was demolished, the use of St. John's Lutheran church was offered the Reformed congregation. But, it is to be regretted, that the latter was as iconoclastic as the for-

mer was exclusive; for it asked that the crucifix and altar painting be removed. The Lutherans rightly refused to displace what they regarded as necessary for their services.

Not long afterwards the present Crown Prince visited Stargard, and, whilst conversing with the Lutheran pastor, patted him on the shoulder and playfully chided him for his exclusiveness. It is said that this good specimen of ultra-Lutheranism answered, "That the Hohenzollerns also knew and never forgot the meaning of 'Quid pro quo.'"

These days are now luckily past; and the gifted superintendent of the Stargard Diocese does not hesitate to grant that the Reformed element is also an essential factor in the Evangelistic State church.

Pfarrer Schaaphaus, the present pastor of this interesting Reformed congregation, extended to me every courtesy, and asked me to preach yesterday, which I very gladly did. As it is only the third time I have preached in German, I felt somewhat more at ease than when I spoke at Bielefeld and Denslaken: had I however known that the Herr Landrath and several teachers from the gymnasium were present, perhaps I would not have deserved to the same degree the congratulations of Pastor Schaaphaus and the family clericus. The liturgical part of the service was devotional, and the black velvet altar-cloth, with the pulpit antependia, on both of which is a silver cross, relieve the rather scholastic effect of the gymnasium aula, in which the Reformed congregation worships. Immediately after the benediction the two elders went to the door and received the offerings of the congregations for the poor: the one elder (Oellig) said his uncle was a doctor, and moved to Baltimore in 1803; which recalled the family of the good Elder Oellig in Martinsburg, Pa. The aged sexton of the congregation is a curiosity. After service he brought me back my robe; and, as I met him on the staircase of the clericus house, I found the wrinkles of his face and hands quite typical. The successors of the primitive "Fossores" are always a study for me, and always recall a Dertzebaugh and Rhodes, the representatives of this "primitive church order" in good, old Frederick, Md.

But I must deliver to you the greetings of the Pfarrer and Frau Pfarrer Schaaphaus, whose hospitality I have repeatedly received since in Stargard: they are excellent types of the earnest spirit which characterizes the Rhineland, whence they spring. Yesterday afternoon the Pfarrer Herr Candidat Clericus and I visited a little village church near Stargard, whose altar still retains its pre-reformation reredos: it seemed odd to see a gilded wooden figure of the Virgin and St. Christopher in an Evangelic church. A brilliant sunset suffused the Pomeranian sky as we wandered homeward; and, after an appetizing

abend-essen, I told the Juenlings Verein about American Sunday-schools.

At the edge of Stargard is a large stone cross, which marks the spot where a boy was murdered in 1542, and which shows so plainly the similarity of Platt-Deutsch and English. "Mdxlij erschlage(n) Hans Bildeke von Lorentz Wader. Mith euer schem yser sine moder syster son, dem god quad Hans Bildeke."

With a stiff bow from the turrets of the old Bastion wall, which still gauntly frown over Stargard, a nod from the tower of St. Mary's church and a greeting from the courtier Bishop, Otto of Bamberg, Pomerania's Apostle. I bid you all farewell.

Stargard, Pomerania, Sept. 27, 1887.

The Family.

THE DIVINE CALL.

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore,
Take up Thy cross
And follow Me!

I cannot promise wealth or ease,
Fame, pleasure, length of days, esteem;
These things are vainer than they seem,
If thou canst turn from all of these,
Take up Thy cross
And follow Me!

I promise only perfect peace,
Sweet peace that lives through years of strife,
Immortal hope, immortal life,
And rest when all these wanderings cease;
Take up Thy cross
And follow Me!

My yoke is easy, put it on;
My burden very light to bear,
Who shareth this My crown shall share,
On earth the cross, in heaven the crown;
Take up Thy cross
And follow Me!

—The Quiver.

WIFELY PRIDE.

We had called, Jennie and I, on a bright young bride, and very bright she was, with sparkling eyes, and laughing lips, and a pretty girlish way with her, half-timid, half-defiant, a mixture of girlishness and self-will, that always looks pretty—when you don't see too much of it; then it becomes monotonous. Her husband was not in. We inquired for him, of course; and she answered, with a pretty toss of the head, "He's at that horrid office. I hate it."

When we came away, I said, "What a pretty bride Cousin Harry has!"

"But I'm sorry for him," said Jennie.

"Sorry?" said I, in surprise.

"Yes," said Jennie; "I am sorry for any man whose wife has no pride in her husband's business. Sorry for any man whose wife, by her undisguised contempt for what ought to be her husband's pride and ambition, does what she can to make it a drudgery for him. If she looks at his office, or his store, or his factory

as a 'horrid' place, useful only to make money in, what must be the result? Either his joy in it will be dulled and quenched, or he will come to look on her with that pity which is dangerously akin to contempt. If, on the other hand, she has a wifely pride in his law, or his trade, or his theology, or his practice—whatever it may be—he will catch inspiration from her high thoughts about it; and his law will become to him an instrument of justice, and his trade a means of doing good to humanity, and his theology a spiritual experience; for she will illumine and elevate every thing by her womanly aspiration."

"And what," said I, "if it be a business that a woman cannot have a pride in?"

"Then," said Jennie, "the sooner he leaves it the better; for no man ought to do what a true wife ought to be ashamed to have him do."

And I rather think Jennie is right. She generally is.—*Christian Union.*

THE BAD BOY.

Turn a boy out of Sunday-school because he is bad? It is the bad boys that should be the most welcome. Christ came to save sinners, not the righteous.

But, for that matter, most boys are bad enough—only each has his own way. It is with the boys as with the men: "Some men's sins are open beforehand, going before unto judgment, and some men they follow after." It is not the best boy who can slyly cover up his tracks and gaze into your eyes with a look of injured innocence. It was the wrong boy that was persistently blamed for throwing that rousing spit-ball against the blackboard while the teacher was putting in his best work. It would have been better work however if he had not blamed and expelled the wrong boy.

It would be a bad day for most teachers if they were turned out of school, or out of church, or out of heaven, because of their badness. A pretty clean sweep that would make of some pretty respectably appearing old boys. Do as you would be done by. Do the best you can with the bad boys, who, at heart, deep down, in reality, may not be much worse than you.

A SPRING TONIC.

It is quite the usual thing this time of the year to have a "spring fever," to be "bilious," to "take something to cleanse the blood." The advertising columns of almost every journal advises what is best to be taken. Let us give a bit of advice "free, gratis, for nothing." What the advertised stuff would cost can be put in the contribution box. Take a glass of water, pure as you can get it, and as you sew, or read, or write, or work, sip a teaspoonful at intervals, making one glass of water last half an hour. Do this before breakfast and also before

going to bed, sipping thus in twenty-four hours three glasses of water.

This will be as good as a trip to Carlsbad. The water of the springs there which taste so horrid that the only way to get them down is to sip them, are good for the patients only because they are sipped, and not because they are nauseous. Pure, limpid water, so the learned say, would answer the purpose exactly as well. The doctors at Carlsbad, and there is a great drove of them, insist particularly that the waters shall be sipped. But they do not insist that the patients shall stay at home and sip water. Of course, the change of scene and air and mode of life has much to do with change in health, but leaving all that out of the question, one might as well sip pure water at home as the waters of Carlsbad, and with what a trip to Carlsbad would cost visit the Yellowstone wonders, or endow for a year a bed in an hospital.

DON'T LOOK AT IT.

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog, and say "No," and the dog knew he must not touch it. But he never looked at the meat. No, but he seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face.

A gentleman was dining with us one day, and he said, "There is a lesson for all of us. Never look at temptation. Always look away to the Master's face."

Yes, this is the old way; do not look at the temptation. "Avoid it, pass away." When the thought of doing wrong in any way comes into your heart, however small a thing it is, you may be sure it comes from Satan; so do not look at it, but look up at Jesus, and ask him to keep you and make you more than conqueror over every temptation, through him that loves you.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master, all goes right."—*Dr. Bacon.*

Youth's Department.

LITTLE SOLDIERS.

Are you fighting for the Master,
Little children, brave and true?
Are you working in His vineyard?
There is room and work for you.

There are many little soldiers
In the mighty ranks of right.
Many little ones are marching
Upward to the Land of Light.

They are happy in God's service,
Little ones so pure and fair,
Faithfully their hearts are keeping,
Lest the tempter enter there.

Tiny hands are often strongest
To perform sweet deeds of love;
Strong to draw the weak and erring
To the path that leads above.

—Selected.

THE CROSS-BOX.

It was a rainy day, and all the children had to stay in the house. Ned had planned to go fishing, and Johnny wanted to set up a windmill he had made. Susie wanted to gather her flower seeds, and Pet was anxious to hunt for her pet kitten in the barns. So all were disappointed, and before the night had become cross, and peevish, and snappish. Mamma called all to her, and talked very gravely. They were quiet for a while after it. In half an hour Ned brought a small box and showed his mother. He had cut a little hole in the top, just large enough to let a cent through and under it were the words "Cross-box."

"Look, mamma," he said, "supposing, whenever any of us speaks cross we make ourselves pay a cent for a fine? Susie and Johnny and Pet are so cross, it would be a good thing. We'll try who can keep out of the box longest."

Mamma laughed, and said it might be a very good plan, if they all agreed to it; but if they did agree, they must do as they promised.

"I'll agree," said Susie; "I'm not going to be cross any more."

"And I," said Johnny.

"And I," said Pet.

"What shall we do with all the money?" asked Susie.

"We'll buy a magic lantern," replied Ned.

"No, we'll buy a whole lot of candy," said Johnny.

"No," added Susie, "we'll send it for a bed in the Children's Hospital."

"I tell you," said Ned angrily, "If you don't do as I want to, I'll pitch the box out of the window."

"Where's your penny, Ned?" asked mamma.

Ned looked very foolish, but

brought the first penny, and dropped it into the box.

Mamma thought the box really did some good. The children learned to watch against getting angry, and little lips would be shut tight to keep the ugly words from coming through. When school began they were so busy that the box was forgotten. Weeks later, mamma was putting a closet in order one Saturday.

Here's the cross-box," she said.

"I'm going to see how much money there is," cried Ned. "Seventeen cents. That's enough to buy lemons and nuts, and play peanut stand. 'Let's do it.'"

"Oh! said Susie, "there goes poor little lame Jimmy. I think it would be nice to give it to him."

"I say" whimpered Pet.

"I won't!" whined Johnny.

"I"—No one knows what Ned was going to say, in a very crabbed voice, for just then he clapped one hand on his mouth, and with the other held up a warning finger.

"Look out," he half whispered, "or there'll be more cents in the cross-box for Jimmy."—*Our Little Ones.*

HOW TOM TOOK CARE OF DOT.

Tom lived on the bank of the river. His father had a boat in which he could go down to fish. Sometimes he would take Tom with him and let him row.

Tom had a little sister whom they called Dot (because she was so small for her age). One day Tom's mother asked him if he could take care of Dot while she went to the city. Tom was very fond of his little sister, and he promised to take good care of her. And this is the way he did it. Tom thought it would be nice to take Dot down to the river and show her papa's boat. The boat was pulled partly on shore while the remainder was in the water.

Tom knew that if he and Dot got into the boat they could get good motion by his rocking it. So he lifted Dot in and then jumped in himself. Then he began to rock the boat. Dot had never been in a boat before, and she was delighted with the motion.

By and by Dot exclaimed, "O Tom! the bank's gone and left us."

Tom turned to see what Dot meant, and found that the boat had broken from the bank, and they were floating down the stream without any oars. Tom was very much frightened. He remembered his promise to his mother to take good care of Dot; but he was a brave little fellow, and did not let Dot know of his fear.

"Dot, you'll sit very still, won't you?" asked Tom.

Dot promised. Tom wondered if they would have to stay on the river all night.

But they did not. A kind fisherman found them, took them into his boat, and rowed them back to their

papa and mamma. They were so glad to have them in their arms again that they didn't scold Tom. They knew he meant no harm, and Tom's fear was his own punishment. He never ventured into dangerous places with his little sister again.—*Our Little Ones.*

THE OLD TREE.

Thud! thud! went the axe, brought down by John's strong arms, and young Webster stood watching.

"What are you cutting that tree down for?" he asked at last.

"Dead!" said John, promptly—"not worth a red cent! We've coaxed it and pattered around it for weeks, and it did not do a mite of good—kept getting more dead-looking all the time; and it made the other tree look bad and kept the sun from it, and was a nuisance generally; so down it comes!"

"What are you going to do with it?"

"Chop it up for kindling-wood. It will start the kitchen-fire for ever so long. It is good to burn, and that's about everything it is good for."

"Yes," said Webster, "I read about it."

"Read about it?" said John, much astonished. "You don't say this old tree has got into the papers, do you?"

"It's in a book," said Webster: "every tree that bringeth not forth fruit is hewn down and cast into the fire." That is exactly what it said, and that what you are doing."

"That's true enough," said John; and he said not another word, but he thought about it a good deal. Far away back in his childhood, one day when he sat in a chair that was too high for him, and swung his feet, he studied over and over those words in his Sunday-school lesson, he knew just who said them, what came next, and how Jesus made the trees stand for men, though he had not thought of it before in years.

"John," said Webster, "it wouldn't be nice to be chopped down good for nothing, would it?"

"No more it wouldn't," said John.—*Pansy.*

LEND A HAND.

When? Where?

To-day, to-morrow, every day, just where you are.

You have heard of the girl who sat down and sighed the morning hours away, longing to be a missionary and help somebody; while her mother was toiling in the kitchen, and looking after three little children at the same time. You can find a place to help brother and sister or friend, and you can help everybody in the house by your patient, kind, obliging spirit, "in honor preferring one another," self-forgetful and mindful of others.

It seems a very little thing to "lend a hand" in these quiet home ways, but if you could see the record the angels make of such a day you would see that it was a very great thing.

Boys, girls, watch eagerly your chance. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to "help a little," no matter how little it may be.

NO "IF."

There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the steps stood a little girl with a basket on her arm.

"Don't you want to buy something?" she asked, as she came in. "Here are some nice home-knit stockings."

"Surely you did not knit these yourself, little girl!" said Aunt Fanny.

"No, ma'am; but grandma did; she is lame, and she sits still and knits the things, and I run about and sell them; that's the way we get along. She says we are partners, and so I wrote out a sign and put it over the fire-place: 'Grandma and Maggie.'"

Aunt Fanny laughed and bought the stockings; and as she counted out the money to pay for them, Maggie said: "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked Aunt Fanny.

But Maggie shook her head. "You see we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When he says things, they're sure and certain."

STRETCH IT A LITTLE.

One of our children's papers tells a story of a little girl and brother, who some time since, on a frosty morning, were going on an errand. They were both poorly dressed, but the little girl had a coat over her which she seemed to have outgrown. As they walked briskly along, she drew her little companion close up to her, saying "Come under my coat, Johnny."

"It isn't big enough for both," he replied.

"I guess I can stretch it a little," she replied, and they were soon as close together and as warm as two birds in the same nest. How many of the sorrowing and destitute might be relieved if only those who are in circumstances of comparative comfort would try to "stretch it a little."

Pleasantries.

A lady asked one of the children in her Sunday-school class, "What was the sin of the Pharisees?" "Eating camels, ma'am," was the reply. The little girl had read that the Pharisees "strained at gnats and swallowed camels."

A very bashful man, having succeeded in winning a wife, a lady relative teased him to tell her how he ever plucked up courage enough to propose. "Now tell me the truth, N—," said she; "did not the lady have to do the courting for you?" "N—no," answered the gentleman; "but I own she smoothed over the hard places for me."

NOTICE.

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THE REFORMED CHURCH MESSENGER.

907 Arch Street, Philadelphia, Pa.

WEDNESDAY, MAY 16, 1888.

FEED MY LAMBS.

After the bodies of the disciples had been refreshed by their morning meal along the shore of the Sea of Galilee, Christ proceeds to make the proper application of the miracle just performed for their spiritual benefit. Indirectly in a very delicate and touching manner he reproves his disciples, Peter for denying him and the rest for forsaking him in his sufferings, whilst at the same time he teaches them through Peter what their future vocation was to be, and what he wished them to do, if they truly loved him. They were to take his place and feed his flocks after he should leave and go up to his Father. He had shown them an example, and they were to walk in his footsteps. He had been the good shepherd that had laid down his life for his sheep. He had already a considerable number of them in the Holy Land, but when he, their shepherd, was smitten, they were scattered abroad, and now they must be gathered together again. Other sheep he also had out on the mountains of the world, and they must be brought home so that there may be one fold and one shepherd. They all alike will need a shepherd's care, and must be fed.

Peter, after he had answered the Saviour's searching question, was told to feed the lambs of the flock, by which we are to understand young converts, such as had just professed Christ and been brought into the Christian fold. They are an interesting class of persons, young children in divine grace, and on this account particularly require the pastor's care. After due care is exercised over them previous to confirmation, too often they are overlooked or neglected afterwards. Still weak in faith, not as yet strengthened in knowledge, they are overcome by the current of worldliness around them, forget their vows, and their first communion becomes also their last. It is believed that most of such sad cases might be prevented, if young church members were carefully watched over and cared for. They should be made to feel that the Church is their mother, which provides for them a spiritual home, where with spiritual food and raiment they can grow in the divine life, and be safe from the snares of the Wicked One. In this view, great is the responsibility of pastors, elders, deacons, and church members

generally. Hundreds and thousands upon thousands, after faithful instruction in the way of nourishment to their soul, have been added to our own and other churches during the present Easter period. Will they all remain faithful to their great shepherd who died for them? Some will, doubtless, fall away; but the numbers will be much reduced, if such lambs of the flock are as well cared for and fed after confirmation as they were before. Let them continually be led into green pastures and to the quickening waters of divine grace. Let them also be fed with the food they need. Some of them are now boys or girls, others young men or women, no longer children, who are not to be taught and entertained with nursery tales, but need the solid food of the Scriptures; and for this it will be found that they always have a good appetite. With such nourishment they are to be strengthened and confirmed, or else they will be driven to the mere husks or chaff of knowledge for the want of something better.

FEED MY SHEEP.

Most readers of Scripture would suppose that Christ gave the same commandment to Peter twice, that he should feed his sheep. This, however, is an error, based on an incorrect translation in the Old Version. In the first place, according to the original, he directs his disciples to guide his sheep, or to "tend" them as the New Version has it, and then in the next place, he tells them that they should also feed them. This distinction between tending and feeding the sheep throws much light on the Saviour's command.

The pastoral office, like his own perfect work, is both positive and negative. On the one hand, the shepherds or pastors were required to lead, guide, and protect their flocks in an outward way, so that they might not suffer any harm from wild beasts, or the evil of this world; but then on the other hand, as they also needed food as well as direction, they must be regularly fed and nourished with the bread of life.

Both of these functions have ever been discharged by the Church through its ministry with more or less fidelity, but too often with undue emphasis placed on the one to the neglect of the other. Thus we are very frequently told from our pulpits, in our weekly papers or good, pious books, not to do this and not to do that, and then we are supplied with an abundance of counsel, advice, guides to piety, and directions as to what we are to do, how much we have to do, and how we are to discharge our many duties, from early morn to dewy eve and on into the night. All this, no doubt, is very good and proper in its place. It is the easiest thing in the world to tell others what to do and what they should not do. In fact, it is rather in harmony with our carnal

nature to take delight in directing others; but the poor sheep look up and are not really fed, only directed. In the end they get tired of so many empty negative lessons, which they know of themselves or have heard before, and they long for actual nourishment or food, which will so strengthen them that by their own impulse they will discharge their duties with delight and run cheerfully in the way of the divine commandments. Nourishment is just as essential to our spiritual nature as it is to a healthy and vigorous flock of sheep. But some one asks what that food is, and where is it to be found, or prays, Lord, evermore give us of that bread.

We simply reply that the Word of God is the food of the soul, and the pastor who proclaims it faithfully, in season and out of season, never deterred from declaring the whole counsel of God, will satisfy this deepest want of his flock and find his people growing in grace, ever more ready to listen to the voice of the chief Shepherd. The Apostles' Creed will supply him with topics and serve as a general guide as it respects the order in which the entire Gospel should be proclaimed from year to year. In the pulpit ministers should know nothing except the Gospel; and as the people should sing and pray with the Spirit and with the understanding, ministers should preach in the same way, only a little more so.

The presentation of the objective truth of divine revelation is followed by its subjective reception in the hearts of the people, which is further strengthened and confirmed by the sacraments, in which Christ himself comes and offers himself as the bread of life. Some hear the voice of the shepherd and obey it; others do not, and so he uses his keys, opening the kingdom of heaven every Lord's Day and oftener to all true believers, and turning the lock upon all sinners, transgressors and scorners. To the one he points out the world of glory; to the other, the wrath to come.

At first view it might be thought that the tending and feeding of the sheep mean simply the pastoral care of those who are safe in the Church; but if this were so, how would the flocks increase, and where would all the lambs come from? There are many lost sheep in the world, out on the dark mountains of sin, out in a cold and hostile world, with no protection and with no food. These are around us, and in foreign heathen lands. They too must be sought out and brought back to the true fold; and missionary pastors must be sent to gather them up and lead them to the green pastures of heavenly grace.

TARRYING AT JERUSALEM.

Christ had an object in view when he told his disciples to remain at Jerusalem after his ascension, until they should receive the promise of the Father. They needed time for

reflection, for meditation and prayer, so that they might be in a proper state of mind for the descent of the Spirit. The ten days of waiting, in silence and retirement, was to them the best preparation for what was to follow on the approaching Pentecost. Their attainments were the highest that could be made under the old order of things in the Jewish Church, and the nearest approach to the higher privileges of the Gospel dispensation. It was a period of longing and waiting, pervaded with a sense of want and desolation, which could be satisfied and supplemented only by the coming of the Comforter. It was the condition in which all truly pious Jews were compelled to remain until God Himself should deliver them from its bondage and limitations. It is also the state of many earnest and sincere persons in Christian lands, who get as far as the vestibule of the Church, but from timidity or other causes refuse to enter the inner court. They believe all they are told about the Christian religion, but they refuse to accept of Christ as their only Saviour, to be baptized or confirmed, and to make a public profession of their faith before the world. It is in some respects a dangerous position for them to occupy. Standing where they are, halting, wavering, and in a measure resisting the Spirit, they cannot receive him as their Comforter with his light and consolation. The danger is that they may fall back altogether into the spirit of this world. Of the catechumens, who this spring declined to come forward and to be confirmed, there were probably some who ought to have professed Christ openly, and sought the communion of the Spirit in the use of the sacraments. Others needed further instruction and a deeper experience of the power of divine truth. Both classes ought to be looked after with tender solicitude, lest they stray away altogether from the flock and perish in this wicked world.

THE SPIRIT ON THE DAY OF PENTECOST.

Most certainly the Spirit of God was in the world before his wonderful descent on the day of Pentecost. In the beginning we are told he moved upon the face of the waters. He strove with the antediluvian sinners, and we may believe that he had never entirely forsaken the ancient heathen world, bad as it was, for these men had consciences, and some of them showed that they loved the truth; but this could not have been so, had not the Spirit of God shed his light upon their minds. Among the Hebrew prophets, at times, he was intensely active, for it is said that these holy men of old spoke as they were moved by the Holy Ghost. John, the Baptist, was filled with his presence from his mother's womb, and this same Spirit came down in the form of a dove and dwelt in Christ during all his life-time on earth.

The manifestation of the Spirit on the day of Pentecost, however, was materially different from anything of the kind that had ever preceded it. Christ had said to his disciples just before his death, Receive ye the Holy Ghost; but nothing strange or wonderful took place in their experience after he had uttered these words. It was quite otherwise with the Pentecostal shower. By it the disciples were carried beyond themselves; they expressed themselves intelligibly in all the principal languages of the world; and they passed through an experience such as had never been heard of before. The miracle was something entirely original or new; something which it is not likely could have entered into the imagination of any one to be formed into a myth. If in fact the Christian Church had been under the necessity of resorting to legendary stories to be used as the basis on, which it was to build its wonderful history, then in this case, as well as in other cases of miracles, the story would have been of a very different character, and would have betrayed itself as a fiction. St. Peter, who was an eye-witness of all the wonderful things recorded in the gospels, solemnly assures us that he and the other disciples had not followed cunningly devised fables.

It was the same Spirit that inspired the prophets of old and that on the day of Pentecost descended in such plentiful effusion on the assembled believers, and the question arises, why then had the disciples to wait for the coming of the Spirit, as if he had not been in the world before. The Scripture itself answers the question when it says that "the Holy Ghost was not yet given because Jesus was not yet glorified." The Pentecostal gift, therefore, was connected with the glorification of Christ, and in some way involved it as a necessary element. But had not Christ been glorified before his ascension? He certainly had been, over and over again. The Father said to him that He had glorified him and that He would glorify him again. He had done so at his baptism, on the Mount of Transfiguration, in the temple and all his works. His glorification, therefore, was in fact a process, ever increasing and expanding, which became complete only when he ascended up on high above all worlds. It pertained to him not as the eternal Son of God, or Logos, because as such he was glorified with the Father from all eternity, but to Christ as the Son of man, or the God-man as a whole. His human nature alone could be susceptible of progress or growth, and this could attain to its maturity, so to speak, only as Christ carried it with him into the heavens, when he took his seat at the right hand of the Father. Thus he was qualified to give gifts to men, the greatest and best of which was the Holy Ghost.

The Spirit, therefore, always inseparably united to the Son, could now no longer descend upon men

except in union with him as our divine human Saviour, something which he could not do until Christ was glorified. Christ had promised his disciples that he would return to them again to remain forever with them. This he did when the Spirit was poured out on the day of Pentecost, bringing with him his glorified humanity, and through the Spirit uniting himself with all true believers fully and vitally. The specific work of the Spirit here then was to bring the disciples into such loving union with the glorified humanity of Christ, and thus raise them up from a life in mere nature to a new life in the Spirit. This involves regeneration, sanctification and glorification at last. This we conceive was the meaning of the Pentecostal miracle. In the nature of the case something miraculous or extraordinary might have been expected on such an occasion. An everlasting union was to be formed between Christ and believers, and upon this the foundation of the Church was to be laid, against which the gates of hell were never to prevail. Some have imagined that just before the descent of the Spirit some ceremony, such as the coronation of Christ on the throne of his glory, had taken place in heaven, and that the Pentecostal miracle was its reverberation or result here on earth. The thought is a beautiful one and no doubt has much truth back of it. There doubtless was a scene in heaven, corresponding to that which is poetically described in the second Psalm. A new order of things for man was proclaimed in heaven, and practically ratified on earth, when the day of Pentecost was fully come. There was joy in heaven no less than on earth, the latter being the overflow of the former. Spiritual laws rule in the natural world, and at times miracles are necessary to confirm their supremacy. It was then not so strange after all, that the disciples under the influence of such laws spoke in the tongues of all nations represented at Jerusalem the wonderful works of God.

From the Synods.

CONTRIBUTORS.

(Elected by the Synods.)

United States: REV. C. S. GERHARD, Reading, Pa.
Pittsburgh: REV. D. B. LADY, Curllsville, Pa.
Potomac: REV. J. S. KIEFFER, D. D., Hagerstown, Md.

THE STRONGHOLD OF THE CHURCH.

An article with the above heading, written by Col. T. W. Higginson and published in "The Open Court," a more than semi-infidel scientific paper, recently came under the writer's notice. The article is a strange medley, and the admissions which it makes seem quite out of place in a publication of the character of the *Open Court*. In fact, the editor, farther on, calls attention to them and takes pains to give

the reader to understand that he does not agree with his contributor, though glad to welcome the contribution of "one of America's best known scholars and thinkers" to his columns.

Col. Higginson admits that, though Emerson declared, forty years ago, that "what hold the popular faith had upon the people was gone or going," the Church is still very strong among the people and that there never was a period when so many costly churches were built as during the last ten years. Emerson asked "why we should drag the dead weight of the Sunday-school over the globe," and lived to see his own daughter holding a Sunday-school for little Arab children on the Nile. On the whole he concludes, as to the Church, "There are surely no external indications of approaching decay."

This being the state of things, very much to the surprise of our author apparently, there must be some way to account for it. And then he goes on to give the reasons why the Church is not to-day, as her enemies predicted, half a century ago, a crumbling ruin, but apparently stronger and more vigorous than ever. These are as follows: (1.) The Church has changed front. She is not the grim and morose monitor she formerly was, with a constable at every door, but meets people half way with ice cream and oysters and "flower concerts," and "Christmas trees." (2.) The Church offers to the human heart the belief in immortality. No other organization attempts to give the assurance of eternal life officially, and in this the Church possesses a mighty advantage which she is not slow to make use of, for very few thoughtful persons are willing to surrender the "dreadful pleasing thought" and hope, of an everlasting life beyond the grave. Hence the Church is strong at this point, where agnosticism is most lamentably weak. (3.) The Church inculcates belief in a personal providence or guidance of the Deity. The longings of the human family on this subject are well expressed in the beautiful lines which follow:

"I would not care how low my fortunes were
Might but my hopes still be, what now they
are,
Of help divine, nor care how poor I be.
If thoughts, yet present, might abide with
me;
For they have left assurance of such aid
That I am of no dangers now afraid."

This faith in the care and direction of an all-wise and benevolent power, the Church teaches, and this is the third and last foundation of her strength with the people.

The first of these reasons we may dismiss as unworthy of a place in a serious paper such as the one under review purports to be. There is no doubt that the Church, in externals and non-essentials, changes, from age to age, with the spirit of the times. Congregations at first worshiped in private houses, now they hold their services in buildings prepared for this special object. Once the Bibles from which the texts of sermons were taken were laboriously written with the pen by hand, now they are printed on the most improved presses. Centuries ago ministers of the Gospel walked or rode on horseback to meet their congregations, now they travel, for the most part, in buggies or on the railways. This is an age of "flower

concerts" and "ice cream." Times have changed and we have changed with them. In the forms and features of things the Church conforms to the age. In the essence of things she is unchangeable. And this is all there is in that argument.

The second and third reasons come under the general and broader head of the religious instinct. There is implanted in the human heart a sense of the Divine. He feels that there is a "God over all, blessed forever." Why does the bird, without any experience in that direction, build and shelter a nest to receive her tiny eggs and serve as a soft couch for her first brood of young? Why does the little girl select a doll as a plaything and nurse it with the most motherly cooings, whilst her baby brother rejects it with contempt, and, whip in hand, he strides his hobby-horse with the dignity and dash of a major general? It is because the girl is mother to the woman and the boy is father to the man. The time when a real nursing will rest in the arms of the one and a real horse carry the other fore-shadows itself in their plays in the earliest years. It is the motherly and the manly instinct. So there is a religious instinct. It is often misunderstood, sometimes perverted or misdirected, occasionally crowded out or covered over with the rubbish of worldliness or vice and with the pride of science so-called, but it is there in the heart of every man and woman.

"We stand,
Adore and worship, when we know it not;
Pious beyond the intention of our thought,
Devout beyond the meaning of our will."

It is this, the religious instinct, which, on the human side, is the foundation of the Church's strength with men. Thou, O Lord, didst create us for Thyself and our hearts are restless until they rest in thee." Left to itself this instinct has resulted in the production of the heathen forms of religion. In Christianity it has been met by revelation and the coming of the Son of God. And it is these two, human aspirations and divine manifestation, that make the perfect religion possible, and they are the true stronghold of the Church. This, of course, includes the belief in the immortality of man and a superintending Providence. But it includes much else besides, such as the feeling which prompts us to love and worship a Being infinitely beyond us and also the approval of a code of righteousness such as the Word of God recommends to us and our attempts to realize it in our lives.

This latter, especially, Col. Higginson takes pains to wave aside. He says: "It has always seemed to me that atheism could make out as good a case, in respect to morals and philanthropy, as the Christian faith." This will be new to many persons. We have always held that Christianity had a special claim upon our admiration because of the pure life and charitable deeds of its great founder and his followers. He is imperfectly followed it is true, as the best of his adherents are most ready to admit; but we think there can be no question that the morality and philanthropy, resulting from such partial following of him, is almost infinitely better than that found among the devotees of the heathen religions, and how much superior then must it be to that of those who profess no religion at all. Nearly every impartial student of history will admit that this is so. And we are safe in saying that her morality and philanthropy constitute one very important stronghold of the Church.

L.

Poetry.

MAY.

BY FRANK DEMPSTER SHERMAN.

May shall make the world anew;
Golden sun and silver dew,
Money minted in the sky,
Shall the earth's new garments buy.
May shall make the orchard bloom,
And the blossoms' fine perfume
Shall set all the honey-bees
Murmuring among the trees.
May shall make the bud appear
Like a jewel, crystal clear,
'Mid the leaves upon the limb
Where the robin lifts his hymn.
May shall make the wildflowers tell
Where the shining snowflakes fell
Just as though each snowflake's heart,
By some secret, magic art,
Were transmitted to a flower
In the sunlight and the shower.
Is there such another, pray,
Wonder-making month as May?

—St. Nicholas.

Personal.

Crown Prince William, of Germany, inherits his mother's gift of drawing. Two of his pictures were sold a few days ago at auction, at Berlin, and realized good prices.

Rev. Dr. Hersman has accepted the Chancellorship of the Southwestern Presbyterian University, and will remove from Columbia, S. C., to Clarksville, Tenn., about June 1st.

Hon. Robert B. Fisher died in York, Pa., in the 82d year of his age. In 1828 he was admitted to practice in the York county courts, and in 1851 he was elected judge of the Nineteenth judicial district, comprised of York and Adams counties. He presided over the York county court for more than thirty years.

Prof. W. F. Sherwin, of the New England Conservatory of Music at Boston, died recently at Roxbury, Mass. in his sixty-third year. He was one of the most distinguished of the Chautauqua workers, and even more widely known as a composer of popular Sunday-school tunes. At the time of his death he was president of the New England Chautauqua Union.

Antonio Flores, who has just been elected president of the republic of Ecuador, is the son of General Flores, known as the liberator of Ecuador. The new president has spent much of his life in the diplomatic service. He represented his country at Washington for four years, and is now at Paris on a diplomatic mission. He is the author of half a dozen books, historical and legal, and at one time edited a paper in Chili.

The appointment of Melville W. Fuller, Esq., of Chicago, by President Cleveland, as Chief Justice of the United States Supreme Court, receives the approval of all parties in a very marked degree. He was born in Augusta, Me., February 11, 1833; graduated at Bowdoin College in the class of 1853; studied law at Bangor and in Harvard; began the practice of his profession in Augusta, Me., 1856; removed to Chicago; member of the State Constitutional Convention, 1861; member of the Legislature, 1862, at the election receiving large Republican support; member of the Democratic National Conventions, 1864, 1868, 1872, 1876, 1880; in 1860 delivered the address of welcome to Hon. Stephen A. Douglas. For thirty years he has had a most lucrative practice, and has frequently appeared in the United States Supreme Court, when opposed to him were some of the ablest lawyers in the country, and has proved himself to be their peer. At the time of the rebellion he was known as a "War Democrat."

Science and Art.

Asbestos is being used as a covering for locomotive boilers and domes. It is claimed that it is not necessary to remove it when the boiler requires repairs, as the leak easily shows through it and a piece can be cut out, the leak repaired and replastered. It is better than wood and also fire-proof.

Dr. Juneman, an Austrian chemist, has invented the most destructive fluid known to man. This fluid, when brought into contact with the air, after the explosion of a shell in which it is held, becomes a gas, which destroys all living things within its reach, melts metals and sets everything inflammable on fire.

A new and curious alloy is produced by placing in a clean crucible an ounce of copper and an ounce of antimony and fusing them by a strong heat. The compound will be hard and of a beautiful violet hue. This alloy has not yet been applied to any useful purpose, but its excellent qualities, independent of its color, entitle it to consideration.

One of the human footprints found in volcanic rock in Nicaragua several years ago is described by Dr. D. G. Brinton as being 9½ inches long, 3 inches wide at the heel and 4½ at the toe. The apparent length of the foot itself is 8 inches. Dr. Brinton considers the footprints genuine, but is uncertain whether they are so ancient as has been supposed.

Platinum can be made to adhere to gold by soldering in the following manner: A small quantity of fine or eighteen carat gold should be sweated into the surface of the platinum at nearly a white heat, so that the gold shall soak into the face of the platinum. Ordinary solder will then adhere firmly to the face obtained in this manner. Hard solder acts by partially facing and combining with the surfaces to be joined, and platinum alone will not fuse or combine with any solder at a temperature anything like the fusing point of ordinary gold solder.

Items of Interest.

There are 22 crematories in Europe, in which over 1400 incinerations have taken place during the past year.

What is claimed to be the most profitable orange tree in California is owned by Charles Raish, at Marysville. It is thirty years old and has borne as high as 4,000 oranges in a single season. Even in off years it bears at least 2,000.

A new method of deadening floors is to fill the space between a floor and the ceiling below with shavings made incombustible by saturating them in thick whitewash. It is said that this shuts out the sound more effectually than cement.

Atlanta, Georgia, has had four months trial of high license. Before that it had prohibition for two years. The arrests for drunkenness during the four months under high license were 818. During the corresponding months of the preceding year under prohibition the arrests were 273.

The University of Bologna celebrates its eight hundredth anniversary this year, and has invited delegates from the leading American universities. Several have already been appointed, and a large representation is probable. It will be an event of interest to college men the world over.

The coldest spot yet found on the face of the earth, according to Russian climatic observations, is Werchojansk, Siberia. The Russian weather-observing system is the most extensive on the globe. It has two principal observatories and 255 subordinate stations, one of these being

Werchojansk. It is in latitude 67 deg. 34 min. N., longitude 123 deg. 51 min. E.

It will be news to most Americans to be told there exists on Lake Mainos or Maniyas, near the Sea of Marmora, a Cossack colony founded 1770. The people were recently visited by M. Elisoeief, who, as a good Russian, was not only saddened by their ignorance, but by the fact that they are forgetting Russia, and in the late war even served against it. The colonists in early days sent offshoots eastward.

At a meeting held in this city recently, of the Governors or their representatives of all the thirteen original States, except Massachusetts, resolutions were adopted calling upon the National Government and the various States and Territories to make appropriations to a fund for the erection of a grand national monument in Philadelphia, commemorative of the framing and adoption of the Constitution of the United States.

Hints and Recipes.

FOR CLEANING GLOVES AT HOME.—It is best to gather a quantity together and divide the following recipe into two portions, keeping one part well corked until needed for rinsing: To two quarts of deodorized benzine add two drams of sulphuric ether, two drams of chloroform and four drams of alcohol. Pour half the fluid in a bowl and washing the articles as if in water, rinsing in the fresh supply.

ROOT BEER.—A recipe for making genuine root beer: Take one ounce each of sassafras, allspice, yellow dock and wintergreen, one-half ounce each of wild cherry bark and coriander, one-half ounce hops, and three quarts molasses. Pour sufficient boiling water on the ingredients and let them stand twenty-four hours, filter the liquor and add one-half pint yeast, and it will be ready for use in twenty-four hours.

Dyspepsia is no respecter of persons, nor does it always pay respect to what they eat. Pie is usually supposed to be its chief cause. Yet Emerson, who was a confirmed pie-eater—generally taking a quarter of one, the regulation firkin-lid size, at breakfast, dinner, and supper—never suffered from dyspepsia. On the other hand, it became very strongly attached to Carlyle, who never indulged in anything richer than oatmeal. Said the medical examiner for one of the great life insurance companies to a dyspeptic applicant: "Eat what other people eat, but do not eat too much."

It is about time to remove everything from the cellar that can possibly be spared from it. Allow no decaying vegetables, scattered potatoes or cabbage leaves to remain as seed for "malarial troubles." Open the cellar windows a few hours every warm day until they can be dispensed with altogether, for the close air, if it has no other outlet, will rise to the attic. It is wise to begin house cleaning at the cellar, and to give more thought to the condition of things in that region than to the drapery of the parlor windows or the ruffled pillow shams in the "spare room."

Farm and Garden.

Keep the ground around the roses well stirred and loose, and also keep a careful watch for the rose bugs.

For gapes in chicks mix a teaspoonful of spirits of turpentine with one and a half pints of corn-meal, scald, make into a stiff dough and feed to the chicks. Put a few drops of turpentine in the drinking water also.

The small netted cantaleupes are usual-

ly the best flavored. They also come early. The Montreal nutmeg and Hackensack are desirable large kinds, and the Casaba (a long melon) is an excellent variety for family use.

Many farmers claim that if a large potato with all eyes cut out but one be planted a larger per cent. of early marketable potatoes will be produced than if the seed had been cut or small potatoes planted whole. A study of this subject was made at the Wisconsin Agricultural Experiment Station last season with four varieties, the result in each case having been in favor of the large prepared seed. Other experiments also showed that results are best when fresh-cut seed are used.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

The PEARL OF DAYS steadily grows in popular favor. Its editorials are sprightly and pertinent. The present number (May) contains a great variety of thoughts bearing upon various aspects of the Sabbath question. Christian people ought by every means to extend its circulation by speaking of its merits and aiding its circulation. It has a special mission and is happily filling it.

One dollar a year. Single copy, 10 cts. Wilbur B. Ketcham, publisher, 71 Bible House, New York.

"CHILDREN'S SCHOOL SONGS" is a collection of the best songs that could be gathered from all sources and offered in the present convenient shape. It is intended for the primary grades, and will be a delight to little children in either school or home. Much care has been taken in the preparation of the book. There are three divisions in the book, viz.: the First part, or simple instruction; the Second part, or melodious exercises and songs; and the Third part, a splendid collection of children's songs. The book contains nearly 150 songs, is of convenient size and shape, nicely bound in board covers, and sold at 35 cts. per copy by mail. A liberal discount to schools. Published by Oliver Ditson & Co., Boston, Mass.

LITTELL'S LIVING AGE. The number of The Living Age for May 12 contains—The Certainties of Chance, The Discovery of the Solomon Island, Bradshaw, Caricature, the Fantastic, the Grotesque, To Alncaster, Century for Century, A Lady's Winter Holiday in Ireland, by Isabella L. Bird, Cold Winds, In a Turkish City, part III., Rank among the Royalties, Coleridge Notes, The Eve of St. John, The Akkas, a Pigmy Race from Central Africa, Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Marriages.

On the 3rd inst., in Zion's Reformed church, Chambersburg, by Rev. W. C. Cremer, assisted by Rev. J. S. Kieffer, D.D., of Hagerstown, Md., Mr. Frank H. Hewitt, of Philadelphia, to Miss Addie E. Keefe, eldest daughter of Elder I. H. Keefe, of Chambersburg, Pa.

On the 6th inst., in Trinity Reformed church, in New Bloomfield, Pa., by the Rev. W. R. H. Deatrich, Mr. Edwin G. Hudson, of Philadelphia, to Miss Mary Bell, daughter of Capt. F. M. McKeehan, of New Bloomfield, Pa.

At the home of Mr. Albert Sterner, Cressona, on the 3rd of May, by Rev. O. H. Strunk, Mr. H. Richard Hummel, M.D., of Watsonstown, to Miss Clara E. Sterner, of Cressona.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—Near St. Thomas, Pa., March 24th, 1888, Mrs. Mary Ann Miller, widow of the late John Miller, aged 71 years, 6 months and 2 days.

Widow Miller was a devoted member of the Reformed church in St. Thomas for the last thirty years. She suffered severely for the last few years of her life, but patiently and hopefully. Her life and character were evidences to her church and community of an intimate fellowship with the Lord; ministering and suffering filled her days here, and like a "weary one," she prayed for the rest that "remaineth to the people of God."

J. A. W.

DIED.—Near St. Thomas, March 31st, 1888, Mrs. Anna Mary Christman, wife of Elder Henry Christman, aged 71 years, 1 month and 19 days.

Mother Christman's life was spent peacefully in the quiet circle of her home. It was a life devoted to the plain duties of a Christian home. Serving her home and trusting her God was the "even tenor" of her reserved life. This implicit trusting did not fail her during the hours of dissolution. Among the last words she spoke was a message to her absent pastor, "Tell him that I was willing and prepared to depart."

Many sons and daughters were present with their families to mourn a kind and faithful mother. Her aged husband, with his fourscore and five years, has served as elder in the church for several generations; to him she was truly a bishop's wife. The loss is his; she was to him a stay in his old age, and a companion in its solitude.

J. A. W.

DIED.—In Lebanon, Pa., April 9, 1888 of complicated stomach and pulmonary trouble, Matilda Gloninger, eldest daughter of Dr. A. H. and Mrs. Kate A. Light, aged 14 years, 10 months and 9 days.

This dear little girl was a baptized member of St. John's Reformed church, and a faithful scholar of the Sunday-school. Although she was very young at her death, she always exhibited a spirit of early piety. She gave evidence of a more than usual consciousness of right and wrong, with an earnest anxiety to do the one faithfully, and to avoid the other most effectually.

Indeed, now that she is taken away so early from earth, much in her character which formerly impressed us as singular approves itself as having been a peculiar nearness to God and heaven, and an unlikeness to the things of earth. Whoever knew her rightly could not fail to be impressed with the fact that she possessed an extraordinary character for one of her age. This, of course, endeared her very much to parents and friends, and intensifies the sorrow occasioned by their separation from her. But their hearts have much comfort from the triumph of her faith at last. Her dying hour was filled with touching beauty. Her serene consciousness of her Saviour's shepherding care was not interrupted by a single shadow, for she gave most clear and definite testimony to her happy prospect of being very soon in perfect heavenly bliss. Well will it be with us all if we have such hope and confidence in death.

PASTOR.

DIED.—In Columbia county, Pa., February 17, 1888, Mrs. Harriet Billhime, wife of John Billhime, aged 55 years, 5 months and 7 days.

Mrs. Billhime was the daughter of Mr. and Mrs. Edward Morrison, and was born in Danville, Pa., August 20th, 1832. She united early with the church, to which she remained faithful until death called her away from the scene of her labors here below. She was friendly, peaceable and affectionate in all her relations. Her hospitality knew no bounds; and her greatest pleasure consisted in making sacrifices to make others happy. She had no enemy, and the poor in her neighborhood will sorely miss her. She was a helpmeet to her husband, in the best sense of the word, and a wise counselor to her children. One of her sons, Frank, is an active deacon in the Reformed congregation at Turbotville. She was the life and centre of her family; and now that she is gone, her husband and children feel utterly lost. In the language of the poet:

"None knew her but to love her;
None named her but to praise."

She was buried on the Tuesday following her death, at the Heller's Reformed church before a large concourse of people. Each one felt her death to be a personal loss, and all turned out to pay their last respects to a good woman.

sonal loss, and all turned out to pay their last respects to a good woman.

Her pastor, Rev. D. E. Schoedler, was assisted in the funeral services by Rev. O. H. Strunck, one of her former pastors, who had met with many a hearty welcome in her pleasant and agreeable home.

Mrs. Billhime had been a great but patient sufferer the last few years of her life. Towards the last her mind became clouded. But the shadow that rested upon her soul has been lifted, and now, in the light of the heavenly world, she sees that all was well.

The following tribute is from her children:

"Thank God for our mother's love,
We'll guard the priceless boon;
For the bitter parting hour
Has come all too soon.

"Once her arm was our support;
See upon her loving face
Those deep lines of care;
We think it was her toil for us
That left the record there.

"When her grateful tenderness
Loses power to save,
Earth will hold no dearer spot
Than our dear mother's grave."

*

DIED.—Near Siddonsburg, Pa., April 9, 1888, Mr. John W. David, aged 41 yrs., 5 months and 8 days.

God chose this member of His fold in the furnace of affliction. As He brought him through the fire, the refining process produced the right result. The Risen One heard from His servant's lips, "The Lord is my God," and in His servant's heart through the Holy Ghost the witness was given, "It is my people." And so when the little snowdrops, "in vernal green and virgin white," were in bloom about his earthly home, we laid him to rest with sorrow and also with hope.

DIED.—Bloomsburg, Pa., April 17, 1888, Mrs. Esther Werts, aged 58 years, 7 mos. and 28 days.

Bloomsburg, Pa., April 19, 1888, Mrs. Martha, wife of A. Solleder, aged 63 yrs., 11 months and 2 days.

The above were both members of the Reformed church and died in the faith. They were both sufferers in their latter days. Mrs. Solleder was a native of the Fatherland, having come to this country from Hesse-Cassel in her early days.

DIED.—At Hagerstown, Md., April 18th, Mrs. Sarah Reilly, widow of the late John Reilly, aged 89 years, 7 months and 11 days.

DIED.—Near Sabula, Clearfield county, Pa., March 11th 1888, Mrs. Mary A. Beer, in the 62d year of her age.

In the death of this good mother, the Boon's Mountain congregation of the Du Bois Mission loses another faithful member. She was the wife of Elder William Beer, who about five months ago laid down the cross to take up the crown. In infancy she had been dedicated to the Lord in holy baptism, and early in life received into the full communion of the church of which she continued a consistent member until her death. Until within a few months of her death she enjoyed the privilege of worshipping regularly in the sanctuary—her place never being vacant unless prevented from attending by circumstances beyond her personal control. She will be missed from the church and from the community where she was well and favorably known. She died, we have reason to believe, in the full triumph of faith and has gone to reap the reward of the righteous. Death had no terrors for her but with St. Paul she could say as she was losing her grasp upon the things of this life, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

R. E. C.

DIED.—At Mitchellville, Iowa, of Congestion of the brain, Thomas Keyes, aged 72 years, 3 months and 4 days.

Father Keyes came from the north of Ireland to this country in 1842. For a while he labored in the mines of Pennsylvania. In 1846 he was united in marriage to Miss Jane Joseph, at Cumberland Md. In 1848 he quit the miner's life and came to Hardin county, Iowa, and settled on some land. In 1867 he came to Linn county, Iowa, where he and his whole family connected with the Reformed Church. In 1882, after traveling through Oregon, he settled at the place of his death. He was an honest, upright, Christian man. Being a fast friend of the writer, he was called to preach his funeral sermon though two hundred miles away. May he sleep in peace, and may God's grace sustain the afflicted family.

D. S. F.

PROCEEDINGS OF CONFERENCE

ON THE

Union of Reformed Churches.

The proceedings of the Conference, published under the direction of the Joint Committee of the two Churches, make a book of nearly 150 pages, and will be ready for distribution on or before the 25th of May.

Every pastor and layman should have a copy, so as to inform himself as to the present status of the proposed union.

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THE HEIDELBERG TEACHER

There will be issued July 1st, 1888, under the auspices of the Sunday School Board of the General Synod, a Quarterly for the use of Teachers under the above title. The subscription price is—Single copy, 60 cents; over one copy to one address, 50 cents each, postpaid. Schools and teachers who do not receive the *Guardian* and wishing copies of this Lesson Help, will send in their orders with the subscription price before the 15th of June, so as to receive it in due time.

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IN THE

HISTORY OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

A few copies of this Chronological Table are on our counter for sale. The Table has been compiled by Rev. Daniel Van Pelt. A perusal of it may be of interest to many of our pastors and laymen at this time when the subject of Union of the two Churches is under consideration. The book will be sent to any address on the receipt of 50 cents—postpaid.

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CHILDREN'S DAY SERVICES.

Sunday, June 10th next, being Children's Day, according to appointment of General Synod, in order that it may be observed properly we have two services to offer.

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Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubs, D.D.,	\$1.50
Notes on Heidelberg Catechism by Rev. A. C. Whitmer,	1.00
The Substantial Philosophy, Rev. J. I. Swander, D.D.,	1.50
Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theo. Appel, D.D.,	.75
Lord's Portion, Rev. H. Harbaugh, D.D.,	.25
Service Book and Hymnal, Rev. W. F. Lichter, Plain	.25
Red edges, " "	.40
A Treatise on Baptism, Rev. J. J. Leberman,	.60
Recollections of College Life, Rev. Theodore Appel, D.D.,	1.25
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theo. Appel, D.D.,	.75
Paper, .50; Muslin, .75	
A Child's Life of Christ, Rev. C. Z. Welsch, D.D.,	1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. O. S. Gerhard,	1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good.	
A Tract, 50 Copies,	1.00
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Miscellaneous.

ANNIVERSARY OF THE THEOLOGICAL SEMINARY, LANCASTER, PA.

The anniversary exercises of the Theological Seminary, Lancaster, Pa., began on Sunday morning, the 6th inst., at which time President Gerhart preached to the graduating class the Baccalaureate Sermon in the College Chapel, taking for his text Matthew iv. 18—20, the theme being—"The Divine Call to the Ministry."

The Board of Visitors met on Tuesday afternoon for the transaction of business. The examination of students began on Wednesday morning and continued till Thursday noon. On Wednesday evening the annual sermon was preached in the College Chapel by Rev. W. J. R. Taylor, D.D., pastor of the Dutch Reformed church in Newark, N. J. The Doctor took for his text 2 Samuel v. 24, "And let it be when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines." After a brief explanation of the circumstances under which the words of the text were uttered, the Doctor very forcibly and clearly presented some plain suggestions from his theme. *First.* The first great principle here taught us is that of the real relations of God and man. *Second.* The promise of God's own guidance and help upon condition that we shall inquire of Him, and do His will, as David did before he fought the Philistines. *Third.* We must watch for our signals and then bestir ourselves to do the Lord's known will. He closed with the following words to the graduating class:

"Who knoweth whether you dare come to the kingdom for such a time as this?" You have heard and obeyed the double call of your risen and ascended Lord—first to be His, and then to become His ministers to your fellow men. Let others say what they will and deny what they dare to disbelieve, you can say, each for himself:

"I've seen a hand you cannot see,
That beckons me away;
I've heard a voice you cannot hear,
That bids me not delay."

No rationalistic *zeit geist* of this skeptical age can stir your souls like that supreme commander at whose summons you are now coming into the service of God in your generation.

The Bohemians have a legend that wherever Ziska's drum—which was made of the tanned skin of their illustrious hero—was beaten, their victory was assured by the unseen spirits of their ancestors who thronged every battle-field and before whom their enemies fell dead upon the field. A nobler enthusiasm kindles in your breasts, at the call of your great Captain and who loved you and gave Himself for you, and who has counted you faithful, putting you into the ministry. You are coming to the front at a great juncture of great eras in the kingdom of God. These closing years of the nineteenth century indicate the approach of a crisis in the history of the world and of the church of Christ, for which great preparations are making among all nations. And the outlook is not discouraging. If the powers of darkness are massing together, so are the powers of Christ and of the world to come against the common foe. When God wants heroes and heroic ranks to follow them, He knows where to get them. "When the enemy cometh in like a flood the Spirit of the Lord will raise up a standard against him." Who knows what saintly workers and martyr spirits and great leaders the Lord has in keeping for the coming crisis of the world, among the more than two thousand young students of our American colleges and seminaries, who have pledged themselves to the foreign mission service, whenever and wherever God shall open the way before them? Who knows the length and the breadth, the height and the depth of the Divine purposes in those large movements for Christian and church union in evangelistic and ecclesiastical work which have taken hold of modern Christendom?

Do you not hear the sounds of a going in the tops of the mulberry trees—the signals of oncoming battles and victories—the assurances of God's blessing upon works of faith and labors of love, and loyal obedience to His supreme commands? Hear ye not the challenge from the skies to bestir yourselves to join the ranks, to lay aside forever all narrow prejudices and sectarian bigotry, and selfish feelings, and to fall in with the sublime plans and movements of the kingdom of God?

Should it please the Lord that our two Reformed churches shall become one by His grace and in the spirit of Christ—as I trust and pray they may—then listen for another and louder sound of a going of heavenly forces with our earthly ranks, and bestir yourselves, for the larger work and the greater service that will follow. It will be no sentimental, nominal, ceremonial union, but one that will call forth the utmost wisdom, zeal and faith and works of the united church. And then it will be only a step forward to still greater unity and co-operation, not only among all branches of the great family of "Reformed churches holding the Presbyterian system," but among all other evangelical churches for the salvation of the world and the glory of Christ. The "burning questions" of our times transcend all the littlenesses of denominational rivalries and the petty schemes of ecclesiastical ambition. The Holy Catholic church of God is far larger, better and more important than any of the separate communions at their best estate. There was solemn warning as well as righteous irony in Lord Macaulay's striking saying that he had "lived too long in a country where the people worship cows to care much for the divisions of the churches in Christian lands." Between the solid front of the pagan world, the imposing ranks of the Papal, Greek and other oriental hierarchies, with Islam on the one side and modern skepticism of all grades on the other side the forthcoming Evangelical ministry of this age must be deaf indeed if they hear not and heed not God's call to bestir themselves for the impending crisis.

In this great conflict we Americans will be involved as certainly as we exist and to the full extent of our civilization and Christianity. Long ago we began actively to fulfil the prediction of Jonathan Edwards, made in a notable chapter of his great work—"The History of Redemption"—that the next grand movement of the Holy Spirit for the conversion of the world would probably begin in this country.

But this is not all, for we are now facing some of the gravest problems of the Christian civilization of the age; problems of city life, and republican institutions involving their character and existence as well as the morals of the people and the perpetuity of the Union. We are on trial before the nations and the God of nations, and in this trial the religion and the churches of our land are essential factors. The churches may survive the republic, but believe me, the republic cannot survive the churches. And therefore, young brethren, forget not that the salvation of America is not merely for the salvation of the republic, but for the salvation of the world. If this be not so, then are we as a nation making the last experiment of an exhausted humanity for "government of the people, by the people and for the people." The conflict into which you are now entering is no guerrilla warfare—no more skirmishing on picket lines by scattered bands of independent fighters; but it is a vast campaign, wide as the continent, great as the nations, tremendous, fierce, decisive and magnificent as those of the apocalyptic visions. I remind you of these things, young soldiers of Jesus Christ, not to discourage nor alarm you, but to fire your enthusiasm, to evoke your courage and to inspire you with the mighty issues of the period in which you should not be "like dumb, driven cattle," but "heroes in the strife." Ye see your calling, brethren! Hear the "sound of the going" of the unseen forces above you and of the militant hosts around you. Fall into line! Follow your leader. March on and share the victory.

The sermon was listened to with great interest throughout, and made a deep and lasting impression upon all.

On Thursday evening the anniversary exercises proper took place. The following is the programme of the evening:

Music, Anthem, "Bonum Est," Buck; Invocation—Creed—Gloria Patri—Collects, by President Gerhart; Music—Anthem, "Jesu, Saviour of my Soul," Williams; True Idea of the Protestant Reformation, Aaron Noll, New Columbia,

Pa.; Abiding Presence of the Holy Spirit, Stewart U. Mitman, Lower Saucon, Pa.; Music—Solo, "He watching over Israel," Schlosser; Character of the Prophet Jeremiah, S. Chas. Stover, Spring Mills, Pa.; Development of the Doctrine of Satan in the Old Testament, Oswald E. Accola, New Philadelphia, Ohio; Music—Anthem, "Festival Te Deum," Buck; Hildebrand, J. Stewart Hartman, Littlestown, Pa.; The Son of Man as Judge, Chas. B. Schneder, Bowmansville, Pa.; Music—Anthem, "Benedic Anima," Buck; The Apostolic Church as a Model for all Ages, C. Ernest Wagner, Allentown, Pa.; Practical value of the Psalms, John F. Moyer, Union Deposit, Pa.; Music—Solo, "Let Thy Hand Help Me," Handel; Testimonials by the Rev. Amos H. Kremer, D.D., President of the Board of Visitors; Music—Anthem, "Send out Thy Light and Thy Truth," Gounod; Doxology; Benediction.

Committee of Arrangements consisted of Lloyd E. Coblenz, Chairman, C. A. Santee, S. L. Krebs, A. M. Schmidt, M. O. Noll, E. E. Weller.

Music was furnished by a chorus under the direction of Mr. Walter Bausman.

For Reformed Church Messenger.

ST. PAUL'S CLASSIS.

This Classis met in special session in St. John's Church, Shenango charge, May 1st, to consider the following items of business:

1st. To hear the report of the Committee on Supplies for Shenango charge. A verbal report was made, received and adopted. 2d. Receiving Rev. J. M. Schick from Somerset Classis. 3rd. To consider a call from Shenango charge to Rev. Schick. 4th. To install him as pastor of said charge. The brother was received as a member of St. Paul's Classis, and installed as pastor of Shenango charge. The officers of Classis were appointed as committee of installation. Dr. Apple preached the sermon and Rev. Black conducted the liturgical services.

Bro. Schick enters upon the pastorate of this charge with a favorable outlook. Though he will have plenty of work before him, we think he will have the willing co-operation of the people. It is the largest charge within the limits of the Classis; has the material of two good charges in the future. Entering upon his labors with the unanimous choice of the membership, he may count upon the confidence of the charge from the beginning of his work. May the Great Head of the Church abundantly bless the labor of his hands in building up His kingdom in this part of His heritage. CLERK.

SPECIAL MEETING OF OHIO SYNOD.

The Ohio Synod convened in Special Session on Wednesday morning, May 2d, in the First Reformed Church, Tiffin, O. The body was called to order by the President, Rev. J. I. Swander, D.D. After the singing of a hymn, and a prayer by Rev. M. Loucks, the roll was called by the Stated Clerk, and the Call for the Special meeting was read by the President.

Rev. S. B. Yockey, President of the Board of Trustees of the Seminary, read a report of the Board, which was unanimously adopted.

Synod adopted the recommendation of the Seminary Board, to elect a Financial Agent for the Seminary. Elder Horace Ankeney was named as a candidate for said office. Synod then nominated candidates for the Professorship of Didactic and Practical Theology, as follows: Rev. D. Van Horne, D. D., Philadelphia; Rev. J. I. Swander, D.D., Fremont, O.; Rev. N. C. Schaffer, Ph. D. Kutztown, Pa. The Election was to be held at 2 o'clock, P. M.

Synod resolved to establish a third Professorship in the Seminary, to be known as the Professorship of Hebrew and Old Testament Theology, and Professor A. S. Zerbe, Ph. D. was named as a candidate for said Professorship.

The afternoon session was opened at 1:30, with singing of a hymn, and a prayer by Rev. J. M. Kendig.

The Board of Trustees of the Seminary was instructed to prepare a form for the Incorporation of the Seminary, and report same at next annual meeting of the Ohio Synod.

At 2 o'clock the election for the Professorship of Didactic and Practical Theology was held with the following result: Dr. Van Horne received 44 votes, Dr. Swander, 18, and Dr. Schaffer, 1. On motion of Dr. Swander the election of Dr. Van Horne was made and declared unanimous.

The Stated Clerk was instructed to cast the vote of Synod for Professor Zerbe, Ph. D., for the Professorship of Hebrew and Old Testament Theology. This arrangement is of course made in view of the fact that Dr. Zerbe continues to fill the Professorship in Greek in the College.

The Stated Clerk was instructed to cast the vote of Synod for Elder Horace Ankeney, of Alpha, Ohio, as the Financial Agent of Heidelberg Theological Seminary.

After returning the usual vote of thanks the Synod adjourned with the customary religious services.

COMMENCEMENT OF THEOLOGICAL SEMINARY, TIFFIN, OHIO.

The commencement exercises of the Theological Seminary, Tiffin, O., took place on Tuesday evening, May 1st, in Richly chapel. The three graduates delivered addresses. Mr. Chas. E. Miller of Massillon, O., spoke on "The Divine image Restored;" Mr. George A. Snyder of Akron, O., on the "Monergism vs Synergism," and Mr. W. H. Nissing on "The Atonement Necessary." The young men gave evidences of a ripe scholarship and efficient training. Rev. Dr. Swander temporarily filling the chair made vacant by the retirement of Dr. Good, delivered the parting address to the graduates which is said to have been full of advice to the young men, and very appropriate to the occasion. The music of the evening was furnished by the conservatory of music in connection with Heidelberg College.

For Reformed Church Messenger.

WICHITA CLASSIS.

Wichita Classis convened in second annual session in Grace Reformed church, Lyons, Rice county, Kansas, Thursday evening, April 26th, 1888. Officers—Rev. S. A. Alt, President and Treasurer; Rev. D. B. Shuey, Stated Clerk; Rev. A. R. Holshouser, Corresponding Secretary. All the sessions were opened and closed with appropriate religious services. On Friday evening the subject of Missions was discussed, Saturday evening the educational interests claimed attention, and Sunday evening Christian culture in the Home, Church and Sunday-school.

All the ministers of Classis were present. The parochial reports were encouraging, although the hard times affect the church work.

All the items referred by Synod to the Classis were favorably acted on, including the one of raising 50 cents per member for missions. This apportionment was made to all the charges. The consideration of the new constitution was referred to a special committee, to report at next annual meeting. The rules prepared by the General Synod were adopted by the Classis for its government.

Mr. Nicholas Joss, lately from Bern, Switzerland, was examined and licensed by Classis to preach the Gospel. The Superintendent of Missions accompanied him to Rush county, where he expects to labor.

Iola, Allen county, Kansas, was selected

as the place for the next annual meeting, 2nd Thursday evening, May 9th, 1889, as the time.

The reports on the state of religion and missions were full of interest. The whole meeting was an interesting and pleasant one. The customary vote of thanks to the Lyons people for hospitality was passed. Classis adjourned on Saturday afternoon, at 5 o'clock, in the usual manner.

The statistics of Classis are as follows: Ministers, 6; licentiate, 1; congregations, 7; members, 230; unconfirmed members, 101; baptisms—infants, 16; adults, 5; confirmed, 22; by certificate or renewal, 47; communion, 193; dismissed, 7; erased names, 12; death, 1; Sunday-schools, 4; scholars, 203; student for the ministry, 1; contributions for benevolent purposes, \$265; for congregational purposes, \$2,997; Church papers taken, 41; Sunday-school papers, 150.

Compared with last year's report the following is the increase—Members, 54; unconfirmed, 13; baptisms, 5; confirmed, 15; certificate or renewal, 30; communion, 44; dismissed, 7; erasure, 1; death, 1; Sunday-school, 1; scholars, 17; student, 1; benevolent contributions, \$204, excluding what was given to the University Endowment Fund; congregational purposes, \$2,664.

D. B. SHUEY, Stated Clerk.

QUESTION AND ANSWER.

Question: Is the observance of the so-called lententicle, or forty days fasting, part of the cultus or constitution of the Reformed Church?

Answer: The so-called Season of Lent is an ecclesiastical institution arising during the earlier centuries of the Christian Church, and which has obtained in her cultus a special observance. During the earlier centuries occurs also the introduction of the so-called Church Year, with its churchly high festivals and festival seasons, and with those Scripture selections designated as pericopes, known by Christian people under the names of Gospels and Epistles. The ecclesiastical cultus, during the course of centuries, as may be abundantly observed from that of the Greek and Roman churches, became more and more magnificent. At the beginning of the great church reformation of the sixteenth century this enrichment of the cultus had probably reached the highest point. Through the reformation of the church, the cultus of the Church Year was also subjected to a reform, and this according to the conception and spirit of the individual reformation churches. The reformation of the Reformed churches was further reaching than that of the Lutherans. The latter, as a rule, were more conservative in their work, and retained of the cultus of the Roman church many things which were rejected by the Reformed as contrary to Scripture. In the Reformed church two tendencies were developed, the one more radical, the other more tolerant, some churches under the influence of the former tendency, abolishing the old Church Year altogether, tolerating only the observance of Sunday. The Reformed churches in Germany and Switzerland however retained the institution of the Church Year, more particularly the celebration of the so-called high festival days, but still differed essentially in many respects from the Lutherans, Episcopalians, and, to a still greater degree, from the Roman Catholics. A so-called Season of Lent was not recognized as such, and yet they observed the seven weeks before Easter as the Passion-season. The liturgies of the Reformed churches of Germany and Switzerland contain prayers specially applicable to this particular season. It has become the custom of many churches also, during this season, to preach sermons with special reference to the sufferings of Christ, as well on Sunday, as also on one or more appointed weekdays. But, indeed, evangelical people can scarcely see any significance in observing a so-called Season of Lent; fasting with them has fallen into disuse, and they recognize in it no purpose. Yet, on the other hand, they have a true conception of the Passion of Christ, and the contemplation of a suffering Christ, year after year, constitutes for many of them a real season of blessing.

—Translated from *Reformed Kirchenzeitung*.

For *Reformed Church Messenger*.

MARSHALL COLLEGE RELICS.

Hon. E. L. Acker, of Norristown, Pa., a graduate of Marshall College, class '47, in looking over his library recently, came across a number of interesting papers of his college days, which, at the solicitation of a member of the Historical Society of Pennsylvania, he has presented to that institution, in whose library they will be preserved and accessible to such as desire to see them. Among them were a programme of the Eleventh Commencement at Mercersburg, September 8, 1847, a catalogue of the members and library of the Diognothian Literary Society up to September, 1843, pamphlet address before the literary societies at the Commencement, September 7, 1847, by J. F. Denny, Esq., and a catalogue of the officers and students of Marshall College for 1848-'49. Of these the programme is most calculated to stir up pleasant memories in the hearts of the participants. Ephraim L. Acker delivered the Marshall oration, the honor for high scholarship, Benjamin F. Miles was the Valedictorian, and Peter M. Sheibley was accorded the Salutatory address. The other members of the graduating class were: Robert S. Brownson, Abram V. W. Budd, Joshua H. Derr, Daniel Gans, James F. Good, Benjamin R. Little, Samuel Phillips, Martin A. Smith, Edward C. Sohn and George Wolff. Most of these have made high marks for themselves. E. L. Acker has well maintained the character of a hard student since leaving college; in 1852 he took the degree of M. D. from the University of Pennsylvania; for twenty-four years he was editor of the Norristown Register; he was a member of the House of Representatives in the fifty-second Congress; for six years he was superintendent of the schools of Montgomery county, and in 1886 he graduated from the Law Department of the University of Pennsylvania.

It may be proper to add that the Historical Society of Pennsylvania is becoming interested in the history of the Reformed Church.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Middleburg.—At the Spring communion of the Reformed congregation at Middleburg, Pa., of the Greencastle charge, Rev. C. Cort, pastor, there were six additions to the membership. The number of communicants was larger than on any similar occasion in the history of the congregation. The outlook for the future of the congregation is very encouraging. There were seven confirmations also during the holidays.

Landisburg.—Rev. A. B. Stoner has accepted a call to the Landisburg charge, Pa., succeeding Rev. M. H. Groh. He has already entered his new field of labor. His P. O. address is therefore changed from Mechanicstown, Md., to Landisburg, Perry county, Pa.

Berlin.—Zion's Charge, Rev. A. J. Heller, pastor. The Easter communions were brought to a close on the 6th inst. The following were the results—confirmations 5, by certificate 2, total 7; alms \$18, object, apportionment of Classis and home missions.

Millersville.—Rev. J. P. Stein, pastor. Rohrerstown, confirmed 11, certificate 1, total 12; alms \$16, object, missions. Sweigert Mission Society, \$10, total \$26. This society during the year has contributed \$85 to home and foreign missions.

Chambereburg.—St. John's, Rev. J. B. Shontz, pastor. The good people of this congregation gave their new pastor a house warming on his taking possession of his house on the morning of the 3rd inst. Pastor Shontz thinks his people know how to care for his wants. He enters his new field with bright prospects.

Boyetown.—Rev. J. E. Freeman, pastor. The Holy Communion was celebrated in the Church of the Good Shepherd on the 29th ult. Number of communicants 243. Alms \$36, object, home missions.

Bath.—Rev. J. O. Lindaman, pastor. Holy Communion was celebrated on the 29th ult. Received by confirmation 8, certificate 5, total 13; alms \$24.14, object, classical assessment.

Sellersville.—Rev. J. G. Dengler, pastor. Holy Communion was celebrated at Leidy's on the 29th ult. Communicants 136; alms \$34, and on the 6th inst., at Sellersville; communicants 136; alms \$26. At the latter the pastor was assisted by Rev. Chas. G. Fisher.

Numedia.—Rev. G. B. Dechant, pastor. In the three congregations composing this charge, communion services were recently held. During these services eight persons were confirmed. The alms amounted to \$58, and were devoted to various objects.

Bern Church.—Rev. S. A. Leinbach, pastor. At the communion services held in Bern church, March 24th, 30 persons were confirmed, at Epler's church on April 14th, 35, and at St. Michael's April 21st, 25.

Landsdale.—A correction. In our account of the rededication services of the church at this place, we divided the honor of starting the interest there between Revs. Kehm and Koplin. We have been informed by Rev. Koplin that we were in error, and that the honor lies solely with Brother Kehm.

OHIO.

Valley Charge.—Rev. W. H. Tussing, a late graduate of the Seminary at Tiffin, O., has accepted a call to the Valley Charge, near Dayton, O. He enters at once upon his labors there.

INDIANA.

Plymouth.—Rev. N. H. Loose, pastor. There were three additions by confirmation at the communion service held at Zion Church on April 22, and one by confirmation and three by renewal of confession at Maple Grove.

KANSAS.

Lyons.—Rev. A. Casselman, pastor. The church in which the Wichita Classis met has been neatly repaired lately. The pulpit arrangement changed, new organ purchased, the whole church carpeted and the walls and ceiling decorated with beautiful paper. The pulpit, which is beautiful, is the handiwork of the pastor.

NEBRASKA.

Fairview.—A visitor writes us that while visiting the Sunday school at this place, says she was well pleased with the proposition made to the younger portion of the school by their esteemed superintendent. She watched the little bright faces as they were turned upward to catch every word that was being said to them.

The superintendent then told the little folks about the work in Japan, and how they needed money, and that to every one who would work he would give some potatoes to plant, a portion of the proceeds of the same to be sent to aid in sending the Gospel to those in darkness.

All seemed anxious to do what they could, and went home with bright happy faces, and when the harvest is gathered, may the children come rejoicing, "bringing in the sheaves."

Clerical Register.

The address of Rev. G. W. Remagen is changed from Hiawatha, Kan., to Bangor, Pa.

The address of Rev. W. H. Tussing is Dayton, O.

NOTICE.

Delegates to Philadelphia Classis, to be held May 24th, at 8 o'clock, P. M., at Pleasantville, will take the 5.25 P. M., at 9th and Green, North Penn. R. R., arriving at Chalfont (Doylestown branch) 6.44 P. M. Conveyances will meet that train.

U. WEIDNER, Pastor Loci.

NOTICE.

Members and others expecting to attend the annual sessions of East Pennsylvania Classis, to be held at Bath, Pa., beginning Friday evening, May 25th, 1888, will please inform the pastor loci of such intention, at least a week before the meeting, so that arrangements may be made for the entertainment of all.

J. O. LINDAMAN, Pastor Loci.

FAREWELL MEETING.

The farewell service of the lady missionary, Miss Emma F. Poorbaugh, will be held in Grace Reformed Church, Pittsburgh, Pa., Tuesday evening, May 22d, 1888. All are welcome to attend the meeting.

A. R. BARTHOLOMEW, Sec.

Pottsville, Pa., May 12, 1888.

What Scott's Emulsion Has Done!

Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE. SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

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DEAR SIR—I never saw worse stammerers than those you brought to me, and the cure that was wrought upon them was very rapid and truly wonderful. I am willing to say this in writing, or tell it to any one who may call upon me. Yours truly, JOHN WANAMAKER, City Hall Square, Philadelphia.

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Religious Intelligence.

HOME.

The General Conference of the Methodist Episcopal Church began its session Tuesday morning, May 1st, in the Metropolitan Opera House, New York.

The secretaries of the Presbyterian Board of Home Missions state that the receipts of the Board for the year just closed amount to \$783,527—\$130,000 more than any previous year, and within \$17,000 of the amount recommended by the last General Assembly.

The endowment fund of Rutgers College, New Brunswick, has been increased by \$70,000. It has been decided to name the new hall, which is to be erected, Hatch Hall. Several new professorships will be added. The attendance of students has increased 25 per cent.

Lafayette College, at Easton, has sent out 289 professors and teachers, nearly 300 civil and mining engineers, 332 physicians, 443 ministers, and 528 lawyers. The new catalogue shows an attendance of 282 students from 18 states, besides Siam, Japan, and Honduras.

The Methodist Episcopal Church, North and South, is reported to have 3,144,476 members; the Baptist churches of the United States, 2,917,315 members; the Lutherans number 981,616; the Presbyterians, North and South, 847,165; and the Congregationalists, 436,379 members.

The Congregational Superintendents' Union of Boston, propose a memorial to the late Rev. Asa Bullard, the pioneer Sunday-school worker. They propose to raise one hundred thousand dollars as a permanent fund for the carrying on of Sunday-school missionary work in this country.

The Presbytery of South Carolina adopted by a three-fourths vote an overture to be sent to the Board of Directors of Columbia Theological Seminary, inquiring whether the Board would approve the action of the Faculty, prohibiting students from attending the lectures of Professor Woodrow, D. D., in South Carolina University.

The *Congregationalist* says: "It was a pleasant illustration on Sunday, December 4th (and also on October 4th), of the more tolerant views of some Baptists on close communion, to see the members of the Warren Avenue Baptist and the Union Congregational churches in Boston sitting together at the Lord's table, and Rev. O. P. Gifford officiating.

FOREIGN.

A Women's Christian Association in Osaka, Japan, has about one thousand members.

There are now 1,062 converts in the Congo (Baptist) Mission, which organized its first church last November.

The cablegrams announce that at the meeting of the Baptist Union, held in Dr. Parker's City Temple last week, a compromise was effected by which Mr. Spurgeon finds it possible to return to the Union.

The Methodist Sisterhood is succeeding in West London. No vows are imposed, the only request made of those who join being that they give three months' notice of any intention to withdraw, so that the work may not suffer.

In 1826 there was not a missionary from Great Britain laboring in any part of the heathen world. In 1886 there were 59 societies exclusively engaged in Foreign Mission work, with several thousand missionaries in the field, and an aggregate income of £1,316,392.

The accounts of the treasurer of the Scotch United Presbyterian Church for the

year 1887 have just been issued. The abstract of receipts shows a total of £100,232 11s. 2d. In 1886 the total income for the year was £96,859 3s. 1d. There is thus for 1887 an increase of £3,373 8s. 1d. On 1886 there was an increase of £8,289 19s. 3d.

Dr. Jessup, of Beyroot, writes that "the Sultan of Turkey has set his seal of imperial approbation upon thirty-two editions of Arabic Scriptures, allowing them to be sold, distributed, and shipped without let or hindrance." Of the books issued by the Beyroot press, 290 have passed under examination in Damascus by the Government officials, and have received authorization.

It is said that in Kischeneff, Russia, 50,000 Jews have become Christians. The converts have not joined the Russian Orthodox Church, but have constituted themselves into a Judæo-Christian community, and call their places of worship by the old familiar name of synagogue. The Russian Ministry of Worship has conceded State acknowledgement to these new and flourishing Christian congregations. Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

NOTICE.

Members and others expecting to attend the annual session of the Juniata Classis, to convene May 24th, at 8 o'clock, P. M., Mann's Choice, Bedford County, Pa., will inform the pastor *loci* of such intention at least one week previous, so that arrangements can be made for their entertainment.

S. C. LONG, pastor *loci*.

Mann's Choice, Pa.

NOTICE.

A special meeting of the Society for the Relief of Ministers and their Widows of the Reformed Church in the United States will be held in St. Paul's Reformed Church of Union Bridge, Carroll County, Md., on Thursday evening, May 31st, 1888, at 7.30 o'clock, to attend to important business. The members of the society are requested to attend. WM. M. DEATRICK, Pres.

News of the Day.

HOME.

The centennial meeting of the General Assembly of the Presbyterian Church in the United States of America will be held in Philadelphia this week, beginning on Thursday next. The meeting will probably last two weeks, and aside from the historical interest attached to it the Assembly will be the most important event ever held.

FOREIGN.

BERLIN, May 14.—The Emperor arose at 10 o'clock this morning, and was dressed for the first time since the last crisis. He then walked to his study unassisted. His strength is increasing. He passed a better night than ordinarily.



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THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

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"Tired Out," "No Energy," and similar expressions, whenever heard, indicate a lack of vital force, which, if not remedied in time, may lead to complete physical and nervous prostration. Ayer's Sarsaparilla is the best medicine to vitalize the blood, build up the tissues, and make the weak strong.

"For nearly three months I was confined to the house. One of the most celebrated physicians of Philadelphia failed to discover the cause of my trouble or afford relief. I continued in a bad way until about a month ago when I began to take Ayer's Sarsaparilla. It acted like a charm. I have gained flesh and strength and feel ever so much better. Shall continue using the Sarsaparilla until completely cured."—John V. Craven, Salem, N. J.

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1888. 1888.

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AND

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NOTICE.

PRESBYTERIAN HISTORICAL SOCIETY.
The annual public meeting of the Presbyterian Historical Society will be held in the Chambers Presbyterian Church, Broad and Sansom Street, on Friday evening, May 25th, at 8 o'clock. The Rev. Dr. John Hall, president, will preside, and addresses will be delivered by the Rev. S. J. McPherson, D.D., of Chicago, and the Rev. Dr. T. D. Witherspoon, of Louisville, Ky. A cordial invitation to the meeting is extended to the public.
W. P. BREED, Chairman of Committee.

ANNUAL MEETING OF THE CLASSES.

Synod of United States.
East Susquehanna—Gratztown, Dauphin Co., Pa., May 23d, 1888.
Lancaster—2d Church, Harrisburg, Pa., May 24th, 1888.
Lebanon—Annville, Lebanon county, Pa., May 24th, 1888.
Philadelphia—Pleasantville, Bucks county, Pa., May 24th, 1888.
East Pennsylvania—Christ Church, Bath, Pa., May 25th, 1888.
Schuylkill—Reading, Berks county, Pa., May 28th, 1888.
Wyoming—Bloomsburg, Columbia county, Pa., May 31st, 1888.
Lehigh—Alburtis, Lehigh county, Pa., June 12th, 1888.

Synod of Pittsburgh.
Allegheny—Harmony, Pa., May 17th, 1888.
Somerset—Beam's Church, Pa., May 23d, 1888.
Clarion—Mourne, Clarion county, Pa., May 24th, 1888.
Westmoreland—Delmont, Westmoreland county, Pa., May 24th, 1888.
St. Paul's—Watson Run, Pa., May 31st, 1888.

Synod of the Potomac.
Mercersburg—Shippensburg, Pa., May 17th, 1888.
Virginia—Shepherdstown, W. Va., May 23d, 1888.
Zion's—St. Paul's Church, Paradise charge, York county, Pa., May 25th, 1888.
Juniata—Mann's Choice, Pa., May 24th, 1888.
Maryland—Union Bridge, Md., May 28th, 1888.
Carlisle—St. Peter's Church, Perry county, Pa., June 7th, 1888.
Portland-Oregon—Seattle, Washington Territory, June 7th, 1888.
San Francisco—San Francisco, Cal., June 9th, 1888.

Synod of Ohio.
Eastern Ohio—Near Petersburg, Ohio, May 24th, 1888.
Lancaster—Delaware, Ohio, May 24th, 1888.
Miami—Fairfield, Ohio, May 24th, 1888.
Tiffin—Payne, Ohio, May 24th, 1888.
St. Joseph—Plymouth, Ind., May 30th, 1888.
Tuscarawas—Reedsburg, O., June 2th, 1888.
Synod of the North-West.
Indiana—Salem's Church, Louisville, Ky., May 23d, 1888.
Minnesota—Berne, Minn., May 23d, 1888.
Sheboygan—Timothy, Wis., May 24th, 1888.
Ustinus—Genu Bluffs, Iowa, May 24th, 1888.
Zion's—Swanton, O., May 24th, 1888.
Milwaukee—Springfield Corners, Wis., May 31st, 1888.
Nebraska—J enver, Col., May 31st, 1888.
Missouri—Prairie City, Missouri, August 16th, 1888.

Central Synod.
Heidelberg—St. John's Church, Whetstone charge, O., May 24th, 1888.
St. John's—Waynesburg, O., May 24th, 1888.
Erie—Youngstown, O., June 13th, 1888.
German Synod of the East.
West New York—Rochester, New York, May 22d, 1888.
New York—Reformed Church, Suffolk St., N. Y. City, May 29th, 1888.
German Philadelphia—Zion's Church, Philadelphia, Pa., May 29th, 1888.

Synod of the Interior.
Northern Illinois—Altamont, Ind., May 23rd, 1888.
Kansas—Wathena, Kans., May 24th, 1888.
Iowa—Boulder, Sept. 26th, 1888.

Acknowledgments.

Beneficiary Education.	
Receipts during April.	
Mercersburg Church, per treas. of Mercersburg Classis,	\$15 00
St. Paul's Church of Waynesboro, ditto,	10 00
Waynesboro chge, ditto,	15 00
Landon church, ditto,	5 00
Virginia Classis, per Rev. J. A. Hoffheins, treasurer,	50 00
Interest on Absalom Rinker legacy, per ditto,	60 00
First Church of Baltimore, per Rev. S. S. Miller, treas. Md. Classis,	50 00
St. Paul's Ch. of Baltimore (English), ditto,	30 00
Middletown Ch., ditto,	30 00
Mechanicstown chge, ditto,	25 00
First Ch. of Hagerstown, ditto,	14 38
Manchester chge oitto,	7 83
Grace Mission of Washington, ditto,	5 00
Amount,	\$317 26
WM. M. DEATRICK,	
Treasurer Board of Education.	
Mercersburg, Pa., May 1st, 1888.	

PHILADELPHIA MARKETS.

WHOLESALE PRICES.

Monday, May 14, 1888.

BREADSTUFFS.—Flour, Supers, \$2.50@2.75; winter extra, \$2.75@3; Pennsylvania, family, \$3.75@3.90; Pennsylvania, roller process, \$4@4.30; Western winter, clears, \$4@4.25; do. straight, \$4.25@4.40; do. patent, \$4.40@4.75; Rye Flour, \$3.60 per bar.

WHEAT.—We quote No. 2 red in export elevator at 91½c.; May, 95c.; June, 95½c.; July, 94½c.; August, 93½c.
CORN.—Sales of 1200 bushels. No. 2 yellow on track at 74c.; May, 65c.; June, 64c.; July, 64c.; August, 64c.
OATS.—Sales of 1 car ungraded white at 41c.; 1 car No. 3 white, 40c.; 1 car do at 41½c.; May, 42c.; June, 42½c.
PROVISIONS.—We quote Mess Pork at \$16; family Pork, at \$16.50@17; shoulders in salt, 6½c.; do. smoked, 7½c.; breakfast bacon, 10@10½c.; Loose butchers' Lard, 7½@7¾c.; prime steam do., \$7.78½; city refined do., 8½c. as to quality. Beef Hams, \$17.50@18.50; smoked beef, 12@13c., sweet, pickled hams, 10@11c.; as to averages; city family beef, \$8.50@9 bar. City Tallow in hogheads, 4½@4¾c.
POULTRY.—We quote live chickens, 14@18c.; live Turkeys, 12@13c.; Dressed chickens, dry picked roasting stock, 14c.; dressed Turkeys, 13@14c.
EGGS.—Western at 13½c., and Pennsylvania, and near-by brands, 13½c.
BUTTER.—We quote creamery extra, 27@28c.; do. fair to prime, 23@25c.; creamery prints, 28c.; do. fair to prime, 28@29c.
CHEESE.—We quote New York full-cream fancy, 12½@13c., do. do. prime to choice 12@12½c.; Ohio flats, fancy, 11½@11¾c.
REFINED SUGARS.—Powdered, 7¼@7½c.; granulated, 6½c.; Crown A. 7c.; crystal A. 6½c.; confectioner's A. 6½c.
COTTON.—10½c. for middling uplands.
HAY AND STRAW.—We quote Timothy, choice, at \$15; do., fair to good, \$12@14; Rye Straw, \$17.50@18 for straight without wood.
FEED.—We quote 1 car prime Winter Bram at \$20.50 @21.50 per ton.

A NEW MINISTERIAL EXPERIENCE.

One year ago last December the pastor of a church in Philadelphia was forced to surrender his pulpit and, acting on his physician's advice, with his young wife sought the warmer climate of Florida. Both were consumptive, and when it became evident that the young minister must relinquish a future that promised so much, he was broken in spirit. Together these two afflicted persons traveled toward the milder latitudes. It seemed a journey to death. Nothing more pathetic has been seen since Charles and Mary Lamb set out hand-in-hand, and with tearful eyes, toward the mad-house to which they had self-condemned themselves. The parting from their friends and parishioners at the railroad station was affecting in the highest degree. Several long weary months followed in which the hoped for improvement was awaited. It came not. Both man and wife gradually grew weaker. The little cottage they had taken at Jacksonville finally began to lack necessary comforts. A small negro servant had to be discharged because she could no longer be paid. Then the despairing young wife took her bed and rapidly grew worse. One good lady assumed that death was inevitable and hoped only to make the end as painless as possible. In her mission of kindness she encountered a hale old gentleman who, after he had given her a ten dollar note, added: "I will do more, I will send that unfortunate woman my Compound Oxygen. I always take it with me to cure sudden colds or throat affections, but I know what it can do even in desperate cases." In a few minutes he was ready and accompanied the noble-hearted lady to the house of suffering. Hot water was readily procurable, and in a brief time the consumptive was inhaling the Compound Oxygen, evolved from one of Drs. Starkey and Palen's Home Treatments. At the end of a week notable improvement in the woman's condition set in. The end of another week's treatment found her seated in a chair on the porch, and she was soon after able to walk about. Meanwhile full advice had been received from Dr. Starkey as to the Compound Oxygen; two Home Treatments had arrived and the minister began to give some attention to his own case. Friends gathered around them amid the Land of Oranges, and now they are both in a degree of health that enables the pastor to resume his pulpit and his good wife the care of her own home.
A valuable and interesting pamphlet on the methods of manufacture and of treatment by Compound Oxygen is sent free to all who desire it, by Drs. Starkey & Palen, 1529 Arch street, Philadelphia.

Mr. Jinks (to landlady)—"What kind of a duck did you say this was Mrs. Dinkly?" Landlady—"I didn't say. I simply ordered a duck from the butcher's." Mr. Jinks (struggling with a second joint)—"I think he has sent you a decoy duck."

People with thin heads of hair should use Hall's Vegetable Sicilian Hair Renewer to make the hair grow out thick, healthy and strong.

The copyright of Carlyle's earlier volumes expired recently, and within a week two London publishers produced cheap editions of "The Revolution."

Scrofula, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier. Try it.

The things of this world, like Absalom's mule, run away and leave us when we have most need of them.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

NERVES! NERVES!!

What terrible visions this little word brings before the eyes of the nervous. Headache, Neuralgia, Indigestion, Sleeplessness, Nervous Prostration, All stare them in the face. Yet all these nervous troubles can be cured by using

Paine's Celery Compound

For The Nervous The Debilitated The Aged.

THIS GREAT NERVE TONIC
Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles. It is a Nerve Tonic, an Alternative, a Laxative, and a Diuretic. That is why it CURES WHEN OTHERS FAIL.
\$1.00 a Bottle. Send for full particulars. WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.

JERUSALEM ON THE DAY OF THE CRUCIFIXION
Cyclorama Building, Broad and Cherry.

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A new, attractive Service for CHILDREN'S DAY. By Mrs. T. E. Burroughs. \$4 per 100 (not prepaid); sample copy, by mail, 5 cents. 1018 Arch Street, JOHN J. HOOD, PHILADELPHIA, PA.

LANDRETH'S SEEDS ARE THE BEST
NORTH, SOUTH, EAST OR WEST.
L. D. Landreth & Sons, 21 & 23 So. 6th St. Phila

400,000 The largest circulation of any periodical in the world. "The Phila. Ladies' Home Journal and Practical Housekeeper." 43 Sample copies free. CURTIS PUB. CO., Phila., Pa.

The RAPID WORKING LIBRARY RECORD
For Sunday Schools, has one place only for each volume, and it can be opened instantly at any desired number. Price, 75c. to \$1.50, according to size. JOHN McNEILL, 231 S. Fifth St., PHILA.

MELODIOUS SONGS
IN WELL-MADE BOOKS.

CHILDREN'S SCHOOL SONGS Just Out (35 cts., or \$3.60 per dozen), contains easy Elements, and 13 good songs, many of them Motion Songs. A good Primary School Song Book. In addition to the new songs, there are such old favorites as "Flowers, wild Wood Flowers," "If ever I see," "Coo, says the mother Dove," "My days of Youth," "O say, buy Bee," "Out in a beautiful Field." Send for Specimen Pages.

UNITED VOICES (50 cts., or \$4.80 per dozen) is L. O. Emerson's Newest and Best School Song Book, showing his most excellent tact in choosing and arranging; with new and pleasing songs.

CHILDREN'S DIADLEM for Sunday schools (35 cts., \$3 per dozen). The crowning work of the useful life of A. J. Abbey, recently deceased. Very sweet hymns and tunes.

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Send for Specimen Copies (at Retail Price), or Specimen Pages, Free.

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J. E. DITSON & Co., 1228 Chestnut St., Phila.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass. N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



GOOD SENSE

CORDED CORSET WAISTS. Beautifully made of BEST MATERIALS throughout. THOUSANDS NOW IN USE. Be sure your Corset is stamped "Good Sense." FIT ALL AGES—Infants to Adults. Sold by LEADING RETAILERS everywhere. Send for circular. FERRIS BROS., Manufacturers, 341 Broadway, New York.

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OF PHILADELPHIA,

Spring and Summer Underwear

Of Absolutely Pure, Undyed Wool, In Superfine Quality, Medium and Light Weight.

The Coolest & Safest Summer Wear.

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The PENN MUTUAL LIFE INSURANCE CO.
Issues all approved forms of contracts adapted to every legitimate need, at the lowest, sure rates. Send for rates, etc. Home Office, 921 Chestnut street, Philada.

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Offer carefully selected loans on Farms and choice City property in Kansas. Principal and interest guaranteed drawing 6, 7, and 8 per cent., semi-annual interest, according to location. No loans made that have not previously been examined by an approved Examiner. Best of references given as to integrity and financial standing. Correspondence Solicited.

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We refer by permission to Rev. T. F. Stauffer, Abilene, Kans., and Rev. D. B. Shuey, Emporia, Kans.

23
NORTH
EIGHTH.
PHILADA. DAY SEWED SHOE STORE
—RUBBER SHOES—
FIRST QUALITY ONLY.

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PHILADELPHIA, Monday, May 14th, 1888.

Our Limitations.
Too many things to tell. You wouldn't stop to read, and the printer's bill might surprise us—although we are quite used to colossal printing.
Besides all the things referred to in these columns, there are scores of others clamoring for recognition. Could fill a page daily in telling what we ought to tell and you ought to read.
The conclusion is simply—come to us to supply your wants, even though the newspapers don't refer to them, and remember that there are acres of bargains here that never get published.

SEND YOUR ADDRESS AND WE WILL SEND YOU OUR Catalogue for the Spring and Summer of 1888. It will make your shopping by mail a very easy matter.

SOME OF THE PRETTIEST IDEALS IN RICH COACHING Umbrellas for \$5 have just come. They equal what we sold for \$7.50 thirty days ago.

SHAWLS, SCARFS. A ROOMFUL OF LIGHT, AIRY, graceful wraps for seaside, mountain, drawing-room, or piazza wear. We had more last season of these delicately tinted coquettish things than you ever saw before; now we've left last season in the shade:

Cashmere	Shetland
China Silk	Canton Crepe
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Iced Wool
Fresh, exquisite, perfect. 50c. to \$20.

WE HAVE BEEN GIVING LINENS THE GO BY. Not a word about them for ever so long. Frisky just the same. Damasks and Sheetting Linen and Pillow Linen and the whole Linen troop have been keeping up a sharp trade-trot on their own account.

Clatter as noisy in Saxony things as anywhere. Saxony the ingenious, the tasteful, sent us a lot of Linen Stand Covers, charmingly embroidered in designs pomological and geometrical and zoological. New patterns, new styles. Many tinted beautiful. 1/2 and 1 yard square, \$2.75 to \$7.50.

Bureau Scarfs also, just as likable. \$2.50 to \$4.50.
Table Scarfs, embroidered at one end. \$1.50 to \$3.25.
Genuine novelties, all.
Cousins German to the Saxony Covers are 1235 dozen Ladies' Handkerchiefs, with colored borders and embroidered corners, 12 1/2 cents. Maybe worth double.
1000 dozen white Initial Handkerchiefs for Ladies, 12 1/2 cents. Just half value because unlaundried.

THE TOUGHEST AND MOST FLEXIBLE OF ALL THE stiffish leathers goes into "Wells." Poor stock won't make good Welt leather. But why not Welt leather for the whole Shoe upper? Happy thought. First fruit. Seashore Oxfords of russet Welt. Neatest, strongest, hardest of all the light, cheap Outing Shoes, \$1.75.
Softer, dressier; coffee-colored Goat Oxfords, hand-sewed, \$4.50.

No such \$3 Shoe for men as the "Wanamaker Wear-well." Calf vamp, kid top, smooth insole. Congress and lace. Warranted. Sent anywhere for \$3. Say whether your foot is wide or medium.

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Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
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AN ARMY OF
bright women are now using JAMES PYLE'S PEARLINE, the BEST washing compound ever made.

Better than soap—better results—saves the rubbing and wear—economical.

Be bright yourself, and try this modern way of washing and cleaning.

Every grocer has PEARLINE. Avoid dangerous imitations.

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WE HAVE OPENED

ALL THE

Linen, Mohair, Surah & Pongee
**RACLANS,
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CIRCULARS,**

And every kind of superior Traveling Garments and Dusters, which we have carried over from last season, and have marked them at about

ONE HALF PRICES.

Many good bargains can be secured, as we have decided to close out all before we open our new stock—although it will be practically the same—as there is little or no change of styles this season.

We also offer One Hundred and Fifty
FANCY CLOTH JACKETS
For Misses of 10, 12, 14 and 16 years, choice and stylish, at
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Also a special lot of
**Little Children's
CRETCHEN COATS**
In all new goods, many just turned out of our own work rooms, at
ONE HALF PRICES

Also all the
**FLANNEL, CLOTH AND SERGE
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AT GREATLY REDUCED PRICES.

They are just as good as those we shall open in a few weeks, but we prefer to close them out before opening the new stock.

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THE BEAUTIFUL NEW
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Three railroads in radius of 1 mile. Rural towns on every side. College and Schools near. Trees planted, streets graded; long, wide avenues. Healthy location, high ground, beautiful view. The place for a home. Moral and religious people invited. The manufacture and sale of intoxicants and all nuisances strictly prohibited. Midway between Philadelphia and Chester, with growing towns on every side, and constant advancement, there is every prospect that in a few years Folsom will be the centre of a new, progressive city.

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A complete Fire Department on your premises.
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Lines not under the horses feet. Write **BREWSTER'S SAFETY REIN HOLDER CO.**, Holly, Mich.

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Spicy Reminiscences of 60 years' life among the Brilliant Men and Proud Ladies of the nation's capital. Eminent critics say of it: "Full of interest."—Hon. John Sherman. "Charming in every line."—Hon. H. L. Dawes. "A running river of lively anecdote."—N. Y. Tribune. "Extremely amusing."—Toledo Blade. "He wields a pen sharp as a bayonet."—Christian Advocate. "Brim full of humor."—Herald. "Full of racy gossip."—Chicago Times.
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CAUTION.—Beware of imitations. All genuine are plainly stamped "I. B. SEELEY & CO., WARRANTED."

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Our "MECHANICAL TREATMENT OF HERNIA and ILLUSTRATED CATALOGUE"—Contents:—Hernia or Rupture delineated; its different descriptions—cause, treatment and cure. Also Corpulency, Abdominal Weaknesses and Varicocele. Book of 90 pp. and 180 illustrations. Mailed on receipt of 5c. postage.
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Is unquestionably the true sovereign remedy for all forms of skin disease—Tetter, Eczema, Erysipelas, Pimples, Blotches, Sore Eye-lids, Running Ears, Itching Piles, &c., of no matter how obstinate or long standing. Its simple application effects a permanent cure without the aid of internal remedies. The thousands of testimonials in its favor are of the strongest character, from physicians and respectable private citizens all over the country, recounting very remarkable cures of cases that had resisted the treatment of some of the most eminent of the medical profession. We therefore commend it to the afflicted, with the most positive assurance of its all-healing virtues. Sold 50c. per box by all druggists.
JOHNSTON, HOLLOWAY & CO., PHILADELPHIA, PA.

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocers ought to have it on Sale. Ask him for it. D. S. WILTBERGER, Prop., 232 N. 2d St., Phila., Pa.

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3000 Feet above Tide Water.

Season Opens June 23d, 1888.

These famous Mountain Resorts, situated upon the summit of the Alleghenies and directly upon the Main Line of the Baltimore and Ohio R. R., have the advantage of its through train service both east and west, and are therefore readily accessible from all parts of the country. All B. & O. trains stop at Deer Park and Oakland during the season.

With due regard for the safety of guests in case of accident, fire escapes of the most recent and approved design have been added to the hotel buildings at both resorts.

Electric lights have been introduced throughout the houses and grounds; large swimming baths provided for ladies and gentlemen; suitable grounds for lawn tennis; bowling alleys and billiard rooms are here; fine riding and driving horses are kept for hire; in short all the necessary adjuncts for the comfort, health or pleasure of Patrons.

RATES—\$60, \$75 and \$90 per month, according to location. Diagrams of rooms and floors can be seen at B. & O. Ticket Office,

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CARPETS CLEANED for two cents per yard.
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